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HISTORY

OF

ST. GEORGE'S CHURCH

HEMPSTEAD

LONG ISLAND, N. Y.

BY THE

REV. WILLIAM H. MOORE, D.D.

RECTOR OF ST. GEORGE'S CHURCH, HEMPSTEAD

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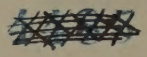

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PREFACE.

HERODOTUS declares that his object in writing his history was "in order that events which have taken place may not vanish from mankind by time."

In preparing the work herewith presented to the public the compiler has been influenced by a like motive. There are facts relating to the origin and growth of St. George's parish which, in a Churchman's view, are worthy of being generally known, and which should be rescued from the oblivion to which they are increasingly exposed and which was already enshrouding some of them.

Some of the facts here related may possibly be considered of but little importance, and perhaps none of them will be deemed of much moment to the world. Yet as those who come after us may desire the very information we may now lightly esteem, so it has been deemed prudent not to omit anything which might

serve to give a true picture of the parish in its several stages of progress, and of the men who were the principal actors in it.

Many of the facts here narrated have been gathered only by prolonged and persistent investigation. And this simple history will indicate to those only who have engaged in similar undertakings how much patient research has been necessary to secure and reduce to the form of a consistent narrative the facts which are here presented.

My facts have been derived principally from the Parish Records, which, in the early dates, are happily fuller and in a better state of preservation than those of most of the Colonial parishes. The other sources of my information I have commonly noted.

I return thanks to those who have obligingly furnished me with accounts of the organization of their several parishes located within the original limits of St. George's Parish; viz., the Rev. Messrs. Samuel W. Sayres, S. Stebbins Stocking, J. C. Middleton, S.T.D., W. P. Brush, and W. M. Geer.

But, like every one who seeks information on any subject relating to the antiquities of Long Island, I owe especial thanks to Henry Onderdonk, Jr., of Jamaica, not only for a valuable contribution of facts which he had

gleaned with great industry; but also for words of encouragement to persist in a task the magnitude of which, small as it may seem even now to others, was little foreseen at the beginning.

I have felt the more inclined to heed his encouraging words and do what I could to acquaint the public with the history of one of the oldest parishes in the land, from a grateful recollection of the quiet and happiness I have enjoyed as its Rector for nearly a third of a century.

W. H. M.

St. George's Rectory, *Hempstead.*
Easter Tuesday, 1881.

LIST OF RECTORS

Of St. George's Church,

WITH THE PERIOD AND LENGTH OF THEIR RECTORSHIPS.

Rev. John Thomas.....	From	1704	to 1724.....	20 years.
" Robert Jenney, LL.D...	"	1726	to 1742.....	16 years.
" Samuel Seabury.....	"	1742	to 1764.....	22 years.
" Leonard Cutting.....	"	1766	to 1783.....	17 years.
" Thomas Lambert Moore	"	1785	to 1799.....	14 years.
" John Henry Hobart...	"		1800.....	6 mos.
" Seth Hart.....	"	1800	to 1829.....	28 years.
" R. D. Hall.....	"	1829	to 1834.....	5 years.
" W. M. Carmichael, D.D.	"	1834	to 1843.....	9 years.
" O. Harriman, Jr.....	"	1844	to 1849.....	5 years.
" Wm. H. Moore, D.D....	"	1849	to	

CONTENTS.

CHAPTER I. 1695–1726.

Legislation which prepared the way for introducing the Church—Duke of York's laws first proclaimed at a representative Assembly at Hempstead—Services held by the Rev. William Vesey and the Rev. George Keith—The Rev. John Thomas appointed missionary to Hempstead by the Society for the Propagation of the Gospel in Foreign Parts—His Induction to the Rectorship—Reports of his labors made to the Society—His death..... 9

CHAPTER II. 1726–1742.

Rev. Dr. Robert Jenney is appointed Mr. Thomas' successor—Biography of Dr. Jenney—Account of the Church property and the sources from which it was derived—Reports made to the Society by Dr. Jenney—Site granted by the Town and a Church built—Ceremonies of its opening by Gov. Cosby—A charter granted to the Parish—Its peculiar features—Remains still the organic law of the Parish, never having been amended or altered—Dartmouth College case as bearing on its inviolability—Dr. Jenney resigns and removes to Philadelphia—Account of his death—Gifts to the Church by John March..... 43

CHAPTER III. 1742–1764.

Rev. Samuel Seabury appointed to the Rectorship—Biography—His Induction—Extensive field of his ministrations—His successful labors—Reports made by him to the Venerable Society—Encounters oppositions, and how he met them—His school—His death. 79

CHAPTER IV. 1766–1784.

Rev. Leonard Cutting becomes Rector—His Biography—Warning signs of the approaching Revolutionary War—Incidents in the Parish during the war—Predominance of Royalists in the Parish—Mr. Cutting vacates the rectorship at the close of the war—His subsequent occupations and death..... 109

CHAPTER V. 1784–1799.

Rev. Thomas Lambert Moore called to fill the vacancy—Mode of his Induction—Biography—One of the original promoters of the organization of the Church in the United States—Office and duties of Clerk described—Communion Plate, and whence derived—First ordination in New York held at Hempstead—Rev. Mr. Provoost's opposition to Bishop Seabury—The attachment to him of St. George's Parish—New Rectory resolved on and built—Sale of a

portion of the Parsonage farm South, and purchase of Greenfield farm—History of the Church and Parish at Oyster Bay—The first Confirmation in St. George's Parish—Death of the Rev. Mr. Moore —Tributes to his memory—Death of the last member of his family. 141

CHAPTER VI. 1799–1829.

Rev. John Henry Hobart becomes Rector—His brief stay—Removal to Trinity Church, New York—The Rev. Seth Hart called—His biography—Christ Church, Manhasset, organized and set off as an independent parish—A new church built in Hempstead—Rev. Mr. Hart's Sermon at its consecration—His impaired health—Resignation—Death..... 191

CHAPTER VII. 1829–1849.

Rev. Richard D. Hall becomes Rector—Peculiarities of the call given him—Excitement at 4th of July celebration—An annual meeting of the Parish "postponed"—Account of organization of St. Paul's Church, Glen Cove—First Sunday School in the Parish—Mr. Hall resigns—Rev. William M. Carmichael becomes Rector—Sale of glebe and diversion of funds—Organization and subsequent history of Trinity Church, Rockaway—Lecture Room built for St. George's Church—Dr. Carmichael resigns—Bishop Coxe's Ballad on St. George's Churchyard—Rev. Orlando Harriman, Jr. called to the Rectorship—Grace Church, South Oyster Bay, organized—Rev. Mr. Harriman resigns..... 224

CHAPTER VIII. 1849–

Rectorship of the Rev. William H. Moore, D. D.—Alterations and improvements made in the Church and Rectory—Their Cost—clock purchased—the subscribers to it—Parish Library established —Bequest to it from Thomas W. C. Moore—Report of Committee on inviolability of funds bequeathed for Rector's support—Parish of Trinity Church, Roslyn, organized—Garden City founded—Cathedral of the Incarnation—Lines on the burial of Mrs. Elizabeth Nichols..... 258

Appendix A.

Bishop Coxe's Ballad on St. George's Churchyard..... 283

Appendix B.

List of Wardens and Vestrymen of St. George's Church..... 287

Appendix C.

Charter of St. George's Church..... 288

ST. GEORGE'S CHURCH,

HEMPSTEAD.

CHAPTER I.

1695—1724.

ST. GEORGE'S PROTESTANT EPISCOPAL CHURCH in Hempstead owes its establishment, under God, to the venerable Society for the Propagation of the Gospel, and was one of the first fruits of its organization in England in 1701. But various events had prepared the way for this establishment, and even for the selecting of this place for the missionary operations of the Society. As early as the closing years of the seventeenth century, steps were taken leading to the introduction of the Church in this town. One of these preparatory steps was, that on the first of March, 1665, Governor Richard Nichols gathered in this very town of Hempstead the first representative assembly ever convened in the province of New York. There were present two representatives from each town on Long Island, and two from Westchester County. The representatives from Hempstead township were John Hicks and Robert

Jackson. Before this assembly, Governor Nichols laid his own commission from the Duke of York, to whom this province had been granted by his brother, Charles II. He also produced a code of laws by which he was ordered by the Duke to govern the province of New York. This code of laws, commonly called "The Duke's Laws," continued to be the laws of the colony until October, 1683. One article of this code forbade any minister to officiate in the province unless he had satisfied the Governor that he had received ordination from some Protestant bishop or minister within some part of his majesty's dominion. Another provided for the establishment and orderly management of the spiritual and temporal affairs of parishes through eight overseers, the constables and overseers to elect two of their number to be church-wardens, and for the support of a minister by a rate upon the town.*

In 1686 Governor Dongan, the fifth governor of the province, was instructed "to take care that God Almighty be devoutly served throughout the government, the Book of Common Prayer as it is now established be read every Sunday and Holy Day, and the blessed Sacraments administered according to the rites of the Church of England, and no minister be preferred to any ecclesiastical benefice in the province without a certificate from the Arch-Bishop of Canterbury."

These instructions were not immediately enforced,

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* See Hoffman, Ecclesiastical Laws of New York, pp. 2, 3. Also Bolton, Church in Westchester Co., p. x.

and when compliance to them was required, the officers whose duty it was to make the requisition, were, by many, bitterly reproached, and a great outcry was made as if some unexpected imposition was laid upon them.

A hindrance to complying with the instructions arose from the fact that the population of the southern part of the Province was composed principally of Dutch, who were connected with the Church of Holland; or dissenters from the Church of England. But, in New York, and in Queens County especially, there were some adherents to that Church, some of whom were holding office under the government, and were persons of influence.

But no measures were taken for several years after Gov. Dongan's departure to introduce the Services of the Episcopal Church even in those parts of the Province of New York where members of the Church were settled.

There was a chaplain to the British forces in New York, who held services within the fort. But there was no other Episcopal clergyman in all the Province to maintain the claims of the Church and administer the Word and Sacraments. Of this period, in a communication from this county, the writer says:

"Before Gov. Fletcher there was no provision made for the maintenance or support of a minister of the Church of England; nor church erected in any part of the Province for the members thereof to worship God in."*

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*N. Y. M.S.S., and Bolton, p. xiii.

But a change was now to take place.

In 1692 Col. Benjamin Fletcher became Governor of the Province. He was a firm, decided and zealous Churchman; and he felt it to be his duty, as it was also his privilege, to carry into effect the instructions given by the royal proprietor of the Province to his predecessor, Gov. Dongan, and to promote the establisment of the Church to which—as well as to the State—he had sworn to be faithful and true. He endeavored to have the Assembly of the Province make provision for the Church. For doing this his motives have been aspersed—his character maligned, and he stigmatized as a "bigot," and "a narrow-minded sectarist," by Smith, in his History of New York, and by some recent writers. But it is not apparent wherein his offence consisted, and a very favorable contrast to him might be drawn with the deeds of many whose views were contrary to his.

Gov. Fletcher succeeded in his effort with the Assembly of New York, so far as to get them to pass a Bill in Sept. 1693, providing for "Settling a Minister and raising a maintenance for them in the City of New York and the Counties of Richmond, Westchester and Queens." The Bill provided that in Queens County there "Should be two Protestant Ministers called and inducted within a year, to officiate and have the Care of Souls;—one to have charge of Jamaica and the adjoining towns and farms; the other to have charge of Hempstead and the next adjacent towns and farms." Thus, by the way, it is to be noted, were the boundaries of St. George's Parish de-

creed and defined* as embracing all Queens County east of Jamaica.

The third section of the act required that "the freeholders of every City, County and Precinct should annually, on the 2d Tuesday of January, chuse Ten Vestrymen and Two Churchwardens," these, with the Justices, were "to lay a reasonable tax on said respective Cities, &c., for the maintenance of the Minister and Poor of their respective places."

The majority of the Assembly were dissenters; and the act was so drawn as to prevent its provisions from yielding any especial benefit to the Church of England. In the language of Col. Morris, a member of the Governor's Council, "the Act to settle the Church is very loosly worded—the dissenters claiming the benefit of it as well as we."†

It will be noticed that Ministers were to be called and inducted "by the Justices and Vestries." But the 'Vestries' themselves, in despite of their Churchly title, might be Dissenters, if the freeholders so willed, and sometimes were so. From whence there sprung up contentions and two Vestries—the one a Civil Vestry, as it was called, and the other Ecclesiastical.

The act of 1693 was a disappointment to Gov. Fletcher. Finding that he could obtain no concession from the Assembly in favor of the Church of England, he determined to send fit persons, as soon as he could find them—even if they were but laymen—to hold Church services in places contiguous to New York,

* Doc. Hist. § 3, p. 76: "Hempstead Parish of 2 towns, Hempstead and Oyster Bay."

† Doc. Hist. N. Y., vol. 3, p. 151.

to which the act for the support of a Ministry applied; and where there were Englishmen who desired her offices.

"There is a mighty cry and desire," said Rev. G. Keith, in a letter to Dr. Bray, Feb. 24, 170$\frac{3}{4}$—"almost in all places where we have travelled, to have Ministers of the Church of England sent to them."* He soon received aid in furtherance of his purpose from an unexpected quarter.

The Puritans of Massachusetts, under the lead of Increase Mather, assiduously sought to propagate their ecclesiastical system—that of Independents or Congregationalists—and to overthrow other systems. The Episcopal Church came in for a very large share of their opposition.

On leaving England for America, a company of emigrants had sent forth an address from on board the Arbella, dated April 7, 1630, in which they said —"We esteem it an honor to call The Church of England, from whence we rise, 'Our Dear Mother;'† and much more of the same sort. But after they were settled in New England this affectionate regard for the Church disappeared and they turned to be her enemy. They very actively opposed her. Besides seeking to prevent her obtaining a foothold in Massachusetts, they attempted to weaken her in those Colonies where she was already effectively at work. They made such an attempt in Virginia at an early day.

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* Prot. Epis. Hist. Collec. v. I., p. xxiii.

† Hutchinson, Hist. Mass., vol. I. Appendix.

"In 1642, in answer to requests from sundry well-disposed people in Virginia to the ministers of the Province of Massachusetts, three ministers were agreed upon, viz., Mr. Phillips of Watertown, Mr. Thompson of Braintree, and Mr. Miller of Rowley; which the General Court approved of, and ordered that the Governer should command [commend?] them by his letters to the Governor and Council of Virginia. On their return it appears that God had greatly blessed their ministry for the time they were there,—which was not long, for the rulers of the country did in a sense drive them out, having made an order that all such as would not conform to the discipline of the English Church should depart out of the country."*

Failing in this direction, the Puritan clerical circle, after a time, directed their attention, it is thought, to New York Province, with the benevolent purpose of suppressing the evident tendency to 'prelacy' which was incited by Gov. Fletcher's countenance and efforts.

In 1695, a young man named Vesey, "without orders," says Miller—*i. e.*, not ordained—a layman—"was officiating in Hempstead," ("a Description of ye Province and City of N. Y., A. D. 1695, by ye Rev. John Miller," London, 1696). We do not controvert the suggestion that Mr. Vesey was sent here by the Massachusetts Puritans; but we have found no evidence that he was acting as their agent, or even agreed with their religious views. Nothing is known of the nature or form of the services he held here. On the strength of a casual mention of Mr.

* Hist. of Old Braintree, &c., W. S. Pattee, M.D., p. 246.

Vesey in a letter to the Bishop of London, from anonymous friends of Gov. Hunter, as "a dissenting preacher on Long Island,"* it has been concluded that he officiated as such at Hempstead. We refrain, under our present lack of definite information, from claiming that Mr. Vesey acted here in behalf of the Church of England, and that he was the first one to use her services here. But we have abundant reason for claiming that it was greatly owing to him that St. George's Parish came into existence. He, at least, prepared the ground for her foundations to be laid. For to the knowledge he gained while here of the people and the spiritual needs of the place, we attribute those active efforts he soon afterwards made as an avowed Churchman to establish the Church here, and that affectionate interest in the welfare of the parish which he manifested for nigh fifty years. If Mr. Vesey did officiate here for a few months as a representative of the Independents or Congregationalists of New England, he was acting contrary to the traditions of his birth and the principles of his whole after life. It is possible that, from youthful inconsiderateness, he may have discarded the belief in which he was reared. But if he lapsed, the lapse must have been for but a brief period. For when Mr. Vesey officiated in Hempstead, he was but twenty-one years old, having been born in Braintree, Mass., in 1674. In 1693 he graduated at Harvard College, and in less than two years thereafter he was

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* Doc. Hist. N. Y., Vol. iii. p. 438.

what would now be called a candidate for holy orders in the Episcopal Church.

Mr. Vesey's father was a Churchman of the staunchest kind. He evidently had very little respect for the sentiments of the "Standing Order" which ruled in Massachusetts with a heavy ecclesiastical hand, and he did not disguise his sentiments as an adherent to the Church of England. Two extracts from Samuel Sewall's Diary make this manifest:

"*June* 20, 1696.—Wm. Vesey is bound over for plowing on the day of Thanksgiving," p. 428. Mr. Vesey "Claimed to be of the Church of England and objected to being taxed for the support of the Congregational minister."—p. 386, *note.*

Such was the stock of which young Vesey came, and here is the explanation of the fact that when Mr. Vesey, while at Hempstead, received a call, January 26, 1694-5, to be the minister of Trinity Church New York, he did not accept it; the call having been given by the civil Vestry, which was composed of Dissenters —persons unfriendly to Gov. Fletcher's designs for the Church. But the very next year, January 14, 1695-6, when the call was renewed, the composition of the Vestry having been meanwhile changed, and Churchmen then being in the ascendant and making the call, he expressed his willingness to accept the position, when he should have been duly ordained. It has been more than once uncharitably suggested that Mr. Vesey was won over from Independency through promises of favor from Gov. Fletcher. Such a suggestion ought not to be made without some shadow of evidence that there was such a barter, partaking of

the sin of simony. Such evidence does not exist. While, on the other hand, the facts of Mr. Vesey's birth and education supply a rational and sufficient motive for his adhesion to the Episcopal Church and his change from Independency, if he had unwittingly and for a brief time taken to its ways.

As bearing upon Mr. Vesey's views at this time, the following quotation will be found to have an important bearing:

In an answer of the Church of England in Braintree, to a charge laid against them, bearing date 1709, we read, "Mr. Vesey, minister of the Church of New York, when he was a youth, can say that he, with his parents and many more, were communicants of the Church of England, and that in their family at Braintree, divine service was daily read, which things to mention would argue great pride and vanity were it not in our own defence."

From which it appears that as early as 1689 a little company of Church people held services here.

"An address to the Bp. of London, dated April 22, 1704, 'from Braintree,' is signed by William Vesey and John Cleverly, Church Wardens, &c.;—thus showing there was an organized parish here (Braintree) at that early day."*

We make one further quotation from this work (p. 430 and note): "He (Vesey) was one of the first of the young men referred to by President Mather at the ordination of Mr. Wadsworth, of the First Church—'who had apostatized from New England

* Hist. of Old Braintree, &c., W. S. Pattee, M. D., p. 247.

principles, contrary to the Light of their education.'"*

This shows what influences had been exerted at Harvard College on young Vesey to seduce him from the Church principles in which he had been reared; and it shows also that Vesey, in returning to those principles, had disappointed the hopes, and, perhaps, disconcerted the plans of the governing ministers of the Independents or Congregationalists of Massachusetts.

From this statement of Mr. Vesey's ecclesiastical position prior to and while he was at Hempstead—a point on which some obscurity has hitherto rested—we resume the narrative of his acts when he ceased to be an alien to his father's faith and complied with the admonition—"Hear the instruction of thy father, and forsake not the law of thy mother." *Prov.* 1 : 8.

After he had given a favorable response to the call of the Churchmen composing the Vestry of Trinity Church, he prepared himself to go abroad for ordination. With this purpose he returned to Boston and put himself under the spiritual guidance and instruction in theology of the Rev. Samuel Myles, the Rector of King's Chapel. We hear this of him while he was there:

"*July 26*, 1696.—Mr. Vesey preached on Sunday in the Church of England and had many auditors. He was spoken to to preach for Mr. Willard; but am told this will procure him a discharge."†

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* Hist. of Old Braintree, &c., W. S. Pattee, M. D., p. 247.

† Sewell's Diary, p. 430.

The editor of the Diary rightly interprets the last sentence, "While by so doing he might peril his Episcopal standing."

We learn from this contemporary with Mr. Vesey that he officiated as a lay-reader under the direction of the Rev. Mr. Myles, in the Episcopal Church, as an avowed Episcopalian, and declined to preach for the Congregationalists or Independents, lest his position might be mistaken.

A few months after the incident mentioned by Sewell, Mr. Vesey returned to New York, bearing with him testimonials from the Rev. Mr. Myles of King's Chapel—with whom Mr. Vesey had studied theology—and from the wardens of the church, which were laid before the Vestry of Trinity Church. Whereupon the following action was had by that Vestry:

"*Nov.* 2, 1696.—At a meeting of the Church-wardens and Vestry of Trinity Church, New York: Wee, ye Church-wardens and Vestrymen elected by Virtue of ye Said Act, having read a Certificate under the hands of the Reverend Mr. Samuel Myles, Minister of the Church of England in Boston in New England, and Mr. Gyles Dyer and Mr. Benjamin Mountford, Church-wardens of ye Said Church, of the Learning and Education, of the pious, sober and Religeous behaviour and Conversation of Mr. William Vesey and of his often being a Communicant in the Receiving ye most holy Sacrament in the said Church, have called the said Mr. William Vesey to officiate, and to have the care of souls in this City of New York. And ye said Mr. William Vesey being sent for, and acquainted with the proceeding of this board, did return them his thanks for their great

favor, and affection showed him, and did assure them that he readily accepted of their call and would with all convenient expedition repair to England and apply himself to the Bishop of London in order to be ordained according to the Liturgy of the Church of England, and would return to his Church here by the first convenient opportunity."

Assisted by the Vestry with funds to the amount of £90, Mr. Vesey sailed for England in the Spring of 1697. July 8 of that year he received the degree of M. A. at Oxford. August 2, he was ordained—both Deacon and Priest it is thought—by the Rt. Rev. Dr. Henry Compton, Bishop of London.

He returned promptly to New York, and on December 24, Gov. Fletcher issued the order for his induction into Trinity Church, which act was performed the next day—Christmas—being Saturday. In this Rectorship—the first in Trinity. Church's honored line—Mr. Vesey continued for 51 years, even until his death, in July, 1746. His whole career fulfilled the bright promise of his youth. Mr. Vesey had as his Assistant, in 1715, the Rev. Mr. Jenney, who in 1722 was transferred to Rye, Westchester Co., and thence, in 1728, to Hempstead. Mr. Vesey's widow married Judge Daniel Horsmanden.*

The next person of whom we have any record whose ministrations prepared the way for the establishment of the Episcopal Church in Hempstead, was the Reverend George Keith, who had been appointed by the Venerable Society with the approba-

* H. Onderdonk, Jr. Esq.

tion of the Bishop of London, to make a tour of observation through the colonies and ascertain where the services of the Church could be usefully introduced. In his Journals of Travel we find these entries of his visits to Hempstead:

"*September* 27, 1702, Sunday.—I preached at Hampstead on Long Island, in the afternoon, where was such a multitude of people, that the Church could not hold them, so that many stood without at the Doors and Windows to hear; who were generally well affected, and greatly desired that a Church of England Minister should be settled among them; which has been done, for the Reverend Mr. John Thomas, is now their Minister. My text was, Luke 10: 42."—p. 30.

"*November* 26, Thursday.—I preached at Hampstead on Long Island, on Acts 26 : 18."

"*November* 29, 1702.—I preached again at Hampstead, on Heb. 8 : 10."

"*November* 21, [1703], Sunday.—I preached at Hampstead Church on Long Island, on 1 Peter 2 : 9, and Lodged that Night at Isaac Smith's House, four Miles distant from the Church, and there I Baptised a Young Woman of his Family, and a Boy and a Girl of his relations, and a Neighbour's Child, a Boy. This Isaac Smith had been formerly a Quaker, and was Scarce then fully come off, but came and heard me Preach, and was well affected, and did kindly entertain me."—p. 45.

Mr. Keith had been a Quaker, and a man of renown among them. After his conversion and ordination he used his rare gifts most effectively to advance the cause of Christ's holy Church; and there was great curiosity felt to see him and hear him

"preach the faith which once he destroyed."* He was peculiarly effective among the Quakers, who greatly dreaded his addresses, and often violently interrupted them. It is to be recollected that the Quakerism of that day, and particularly in this region, was by no means of a quiet and inoffensive form; but was of an obtrusive and often abusive and very trenchant character. It openly assaulted those whose views and ceremonies it disliked. It ceaselessly fretted about a 'hireling ministry;' denounced liturgical services and the sacraments as 'carnal ordinances,' and denominated responsive worship, in peculiarly elegant language, as 'geese-gabbling.' The members of the Society thought themselves bound to bear their 'testimony,' as they termed it, against their neighbors' religious views, and they did this sometimes in such a manner as to interrupt their worship and dissolve the congregation. Their contentiousness and annoyance are frequently mentioned by the ministers of this parish for the first fifty years of its existence.

The efforts of Vesey and Keith fostered the desire which a small number of persons in the town had already felt to have the Church services permanently established here; and both of them exerted their influence to have this wish gratified. What Mr. Vesey had done when he was in England to be ordained, may be inferred from the evident gratification with which he wrote, June 9, 1702:

"I have received letters from my good Lord Bp. of London. His worship does now assure us six good men shall be sent to supply the vacant livings in our

* Gal. 1 : 23.

Province and also that communion plate, furniture and books shall in a short time be obtained for us."

We are presently to see that this promise was kept.

And the Rev. Mr. Keith directly besought the Venerable Society to send a missionary to Hempstead. A few months after he had officiated here, he thus wrote the Secretary of the Society:

"*Philadelphia, Apr.* 3, 1703.—The main thing of importance I have at present to write to you is to tell you of the extreme desire that people have in several parts where I have travelled to have the Church of England ministers sent to them, particularly in East Jersey, at Amboy; at Burlington in West Jersey; also at Oyster Bay in Long Island, and at Hempstead."

Dr. Humphreys, in his History of the Venerable Society, says: "Earnest memorials were sent from the inhabitants of New Rochelle, from those of Jamaica and Hempstead towns of Long Island."

In Nov. 1702, according to Keith, a meeting of the clergy—seven in number—was held in New York, at which an account of the state of the Church in Pennsylvania, New Jersey and New York Province was drawn up and a copy sent to the Venerable Society.*

Besides these representations of the desire of people in Hempstead to have the services of the Church of England, like memorials were forwarded by Governors Dudley, Morris and Heathcote.†

In answer to these petitions the Venerable Society selected Hempstead as one of the stations to be immediately occupied. Before this decision was known

* Keith's Journal, p. 33, Vol. I, Prot. Ep. His. Colls.

† Anderson's Church of England in the Colonies, Vol. iii. p. 221.

on this side of the Atlantic, the Rev. Mr. Bartow of Westchester wrote to the Secretary of the Society.

"*May* 24, 1704.—The town of Hempstead upon Long Island have long expected a missionary from the Society. I hope they will soon be answered." *

And Mr. Vesey, in renewedly urging the attention of the Society to the spiritual needs of Hempstead, writes in October of the same year—"In Hempstead there is a Church, a house and lands for the minister; the people are generally well affected to the Church of England and long for the arrival of the Rev. Mr. Thomas."†

Mr. Vesey was thus aware of the fact that the Society had already fixed upon the Rev. John Thomas as a fit person to be entrusted with this station. Mr. Thomas, thus designated to the honorable position of laying the foundation of the Parish and to be its first Rector, was at the time of his appointment, residing in Philadelphia, acting as Assistant to the Rev. Evan Evans, in Christ Church, and the head of its Parish School. He was still a Deacon, having been ordained in 1700 by the Bishop of London. On receiving his appointment to Hempstead, he left Philadelphia in April, 1704, to be ordained presbyter by the Bishop of London, bearing with him letters of commendation to the Bishop of London from Lord Cornbury and the Rev. Messrs. Evans and Keith,‡ as follows:

"*Burlington, 23 August,* 1703.

"My Lord:—I trouble your Lordship with these

* MSS. N. Y. His. p. 29, and Bolton, p. 32.

† Doc. His. N. Y., Vol. iii. p. 115. ‡ Penn. Hist. Coll. p. 17.

lines in behalf of the bearer, Mr. Thomas, who is a very sober, ingenious Gentleman. He has served in the Church at Philadelphia as Lecturer upwards of three years. The minister of that church (one Mr. Evans), who is a very sober, pious man, gives Mr. Thomas an excellent character, and so do all the Gentlemen of that Church, where, through the blessing of God upon those two Gentlemen's endeavors, there is now a congregation of near 500 persons. Mr. Thomas has likewise set up a school at Philadelphia, where he has taught with very good success. The occasion of his going to England now is in order to be admitted into Priests' orders. I hope your Lordship will grant him his request, and that you would send him to be minister either of Jamaica or Hempstead, in Long Island, is the request of,

"My Lord,

"Your Lordship's most humble serv't,

"CORNBURY."

The Rev. Mr. Evans, for himself and Vestry, wrote:

"*Philadelphia*, Aug. 31st, 1703.

"May it Please your Lordship: "Mr. John Thomas, the bearer, returning to your Lordship for Priest's orders, we think ourselves in Justice obliged to certifie your Lordship that for the time he remained among us (which was about 3 yrs.), he demeaned himself very soberly and unblameably, and gave the enemies of the Church not the least occasion of censuring his actions, but by his discreet and prudent behaviour carried himself inoffensively towards all people, and by using more than ordinary industry has been instrumental of doing very good service to the Church of God in this Province, particularly in this Church of Philadelphia, and Trinity Church, nine miles distant from this city. As also his sedulity and good management of the school, which he has performed to the

satisfaction of all concerned, both children and Parents.

"And now, my Lord, considering the good service he has performed in this Infant church, and his sober deportment, suitable to the sacred character he bore, we humbly recommened him to your Lordship's immediate Favour and Patronage, not doubting but your Lordship, out of your usual candor and benignity, will look upon him with a favourable aspect; which, with our hearty Prayers for your Lordship's Temporal and Eternal happiness, is all from

"My Lord, Your Lordship's

"Most dutiful sons and Servt's,

"EVAN EVANS,

"Rector of Philadelphia, *et al.*"

The Rev. Mr. Keith's attestation was:

"*Philadelphia, Pennsylvania, 2 April,* 1703.

"MY LORD: The present occasion of my writing these few lines to your Lordship is to recommend to your favour Mr. John Thomas, the assistant to Mr. Evans here in the ministry, and schoolmaster in the town of Philadelphia. He received the ordination of a Deacon from your Lordship a little before he came into this country, and has been here above two years. About a year hereafter he informs me he intends to come for London to receive from your Lordship the ordination of a Presbyter, that he may be further serviceable to ye Church of Christ either here or elsewhere, as divine Providence shall order him.

"I certifie to your Lordship that he is a person of very good repute among all and a very good character among the people here, both from those of the Church, and also from others for his good behaviour and his great diligence in attending the school, and his extraordinary pains in preaching in sundry country places who (*sic*) have no settled minister among them,

which as also the like extraordinary pains of Mr. Evans in his preaching in country places, have had very good effect.

"My worthy Lord, I remain

"Your most humble servant,

"GEO. KEITH."

The application of Mr. Thomas, thus seconded, was successful, and he returned to this country in October, 1704, and in the following December he came to Hempstead, bearing the following mandate for his induction:

"EDWARD, the most noble Viscount Cornbury, Captain General, Governor of New York in America, Vice-Admiral of the same, &c., &c.

"To ALL and singular the Rectors, Vicars, Chaplains, Curates, Clergymen and ministers whatsoever and throughout the Province aforesaid wherever established, and also to the present Church-Wardens of the parochial Church of Hempstead, Greeting:—

"WHEREAS I commit to you jointly and severally our beloved in Christ, John Thomas, Clergyman, presented to the rectory or parochial Church of Hempstead, (now vacant) to be instituted as rector of the same rectory or parochial Church, in and of the same; and firmly enjoining I command that you collate and induct, or cause to be inducted, the same John Thomas Clergyman (or his lawful Proctor in his name and for himself,) into the real, actual and corporal possession of the rectorate or parochial Church of Hempstead, of the glebes and all its rights and appurtenances, and that you defend him so inducted; and what you shall have done in the premises you will certify me or some other duly competent judge in this behalf, or *he* will certify whoever of you

being present may have executed this mandate (when thereunto duly required).

"GIVEN under the prerogative seal of said Province, the 26th day of December, Anno Domini, 1704.

"CORNBURY.

"GEO. CLARKE, *Sec'y.*"

The Return (or Certificate of Induction.)

"We whose names are subscribed, by virtue of the above instrument, have inducted the Rev. Mr. Thomas into the real, actual and corporal possession of the rectorship or Church of Hempstead, this 27th day of December, Anno Domini, 1704.

WILLIAM VESEY, THOS. JONES,
WILLIAM URQUHART, THOS. GILDERSLEEVE,
Church Wardens."

In the early settlement of the colonies many of the clergymen who came from England were very unworthy persons, who retained their office simply because they were so distant from the sources of ecclesiastical discipline. The organization in 1701 of the Society for Propagating the Gospel effected a benificent change in this respect. They used great care in selecting persons as their missionaries, and their endorsement was a passport to confidence not readily given to those who had not received it. It is but a just and fitting tribute to the Venerable Society to say that all the missionaries they sent to Hempstead—five in number—were men of real piety, and faithful in discharging the responsible duties of their sacred office.

Mr. Thomas, now duly settled, found ample field for the exercise of all the excellencies which had been attributed to him, and he proved him-

self worthy of all the encomiums which had been passed on him. He soon encountered sturdy opposition. The few persons in the town who were favorable to the Church had excited pleasant anticipations which Mr. Thomas' experience did not sustain. A large part of the population entertained strong prejudices against the Church, which were actively exhibited as soon as a positive effort was made to establish her services among them. Abundant testimony of an unfriendly temper, and of the admirable spirit in which Mr. Thomas met and combated it, is afforded us in his correspondence with the Venerable Society at this period; the following extracts from which will be found interesting and instructive:

March 1, 1705.—Mr. Thomas thus writes to the Venerable Society: "After much toil and fatigue, I am through God's assistance safely arrived, and have been two months settled at Hempstead, where I met with civil reception from the people. They are generally Independents or Presbyterians, and have hitherto been supplied, ever since the settlement of the town, with a dissenting ministry.

"The prejudice and bias of education is the greatest difficulty I labor under. The country is extremely wedded to a dissenting ministry, and were it not for His Excellency my Lord Cornbury's most favorable countenance to us, we might expect the severest entertainment here that malice and the rigor of prejudice could afflict us with. All we of the clergy need the influence of His Lordship's most favorable aspect.

"Government is our great asylum and bulwark which My Lord exerts to the utmost when the necessities and interests of the Church call for it. His

countenance, next to the Providence of Heaven, is my chiefest safety. I have scarce a man in the parish truly steady and real to the interest and promotion of the Church, any farther than they aim at the favor or dread the displeasure of His Lordship. His Lordship's extraordinary respect to the clergy has set them above the snarling of the vulgar and secured to them respect and deference from the best of the people. The people of Hempstead are better disposed to peace and civility than they are at Jamaica. This is the face of affairs here according to the best observation I could make in the short time I have lived here.

"The gall of bitterness of this Independent kidney is inconceivable—not unlike that of Demetrius and his associates at the conceived downfall of the great Diana of the Ephesians. We have a great work to go through, unruly beasts (with Daniel) to encounter, but we trust that the great God whose cause we stand for will enable us to go on.

"The fathers of these people came from New England, and I need not tell you how averse they of that country are to our Church discipline. The people here being generally very poor, and utterly averse to the service of the Church of England. The inhabitants transported themselves here from New England, and have been ever since their first settlement supplied by a ministry from there.

"I have neither pulpit nor any one necessary for the administration of the Holy Eucharist, and only the beat of a drum to call the people together. His Excellency Lord Cornbury is a true nursing father to our infancy here; his countenance and protection is never wanting to us, his being by inclination a true son of the Church moves him zealously to support that wholly. If it had not been for the countenance and support of Lord Cornbury and his Govern-

ment, it would have been impossible to have settled a Church on the Island."

1705, *May* 26.—"My path here is very thorny; all my steps are narrowly watched; I am obliged to walk very singuly. I have brought some few of the honestest, best-inclined, to religion, and the soberest to the holy communion, and hope in time (if God enable me) to have a plentiful harvest among them."

1705, *June* 27.—"The people here are all stiff Dissenters—not above three Church people in the whole parish—all of them of the rebellious offspring of '42. Brother Urquhart, of Jamaica, and myself belong to one county, and the only English ministers on the Island. We are the first that brake the ice amongst this sturdy, obstinate people, who endeavor what in them lies to crush us in embryo; but, blessed be God, by the propitious smiles of heaven and the particular countenance of my Lordship's Government, we keep above water, and, we thank God, have added to our churches."

"The inhabitants of this county are generally Independents, and what are not so are either Quakers or of no professed religion at all. The generality are averse to the discipline of our Holy Mother the Church of England, and enraged to see her ministers established among them. Their prejudice of education is our misfortune, our Church their bugbear, and to remove the averseness imbibed with their first principles must be next to a miracle."

"I am very pleasantly situated here, upon an even, delightsome plain, sixteen miles long, richly furnished with beef, mutton, and fowls of all sorts; the air sharp and severe, and not subject to those fulsome fogs so natural to the English climate. The place is sweet and pleasant. I have two distinct churches,

fifteen miles asunder, where I preach by turns, but have neither Bible nor Common Prayer book in either, so I am necessitated to carry small ones of my own about with me for to read Divine service. I know of no place upon the main that is a truer and more real object of the Honorable Society's charity than this."

1705, *November* 9.—"Our parishes here are widely extensive (being eighteen miles one way and sixteen the other) and the people much scattered. Besides, two sermons a Sunday make my private visits and familiar conferences with them at their own dwellings fewer than I could wish. However, I embrace all occasions of converse with them, that are consistent with my studies."

1709.—"Though Hempstead had been settled above sixty years before my coming, and the people had some sort of Disserting ministers, yet for above fifty-five years the sacrament had never been administered here. The oldest here could not remember to have seen or heard of its being celebrated. I have brought thirty-three to full communion of the Church, though at the first time of administering I could persuade but three to receive. The young grow up in miserable ignorance, and I can't catechise for want of a schoolmaster to teach children to read."

Mr. Thomas, by his prudent and zealous efforts, was successful in his ministry to a very large degree, when the hindrances in his way are considered. This will become apparent from the following extracts from his correspondence:

"1705, *April* 23.—The Church is not only better attended now than it ever was before, under the Dissenters, according to their confession, but I have admitted to the communion at one time three, at another four of the most rigid of the Independents,

while twelve have just received the holy ordinance of baptism, among whom were several adults."

1706, *April* 7.—"I have by God's blessing advanced the number of my communicants from three to twenty-one, all of them rigid Dissenters, influenced against conformity to the Church by the strong bias of deep prejudice, inveteracy, and a contrary education. I have the prospect of a plentiful harvest among them, having already waded, I hope, through the most formidable difficulties."

"I want Common Prayer books and some small tracts of controversy between us and the dissenters. 'Bonnet's Abridgement,' and 'The Faith and Practice of a Church of England Man,' would do very great service, and help blunt the knees of their bias and prejudice. The people are highly sensible and gratefully accept of the charity of the Honorable Society. The £5 worth of books which you gave me in trust have been distributed to the best advantage."

1710, *January* 16.—"The Vestry pay Job Bedell 10s. a year for beating the drum on Sundays and other Church days, and to Daniel Bedell 20s. for sweeping and cleaning the church, taking care of it, and opening and shutting the doors."

1710, *December* 3.—"Nothing new or very memorable since my last. All is well in my parish in general, and a happy continuance of mutual accord and affection between me and my parishioners."

1712.—Mr. Thomas says, "The children of Hempstead, for want of letters and education, are as wild, uncultivated and unimproved as the soil was when their forefathers first had it, and requests that Mr. Thomas Gildersleeve be appointed catechist and schoolmaster. The Society grant him £10 yearly to teach the poorer children (with several others) reading, writing and to

cast accounts, at under 20s. yearly a head each. The Society also send paper for the use of the school. The Vestry write to the Venerable Society that: 'Without your bounty our children would have no education. Our people are poor and settled distantly from one another.'"

1715, *February* 17.—"The Church is in a tolerably thriving condition (how powerfully opposed by its adversaries, dissenters of all denominations!) chiefly through the prayer books sent by the Venerable Society, whose charity was well answered in that benefaction, consisting of two dozen prayer books, two dozen 'King's Inventions of Man,' two dozen 'Dean of St. Asaph's Faith and Practice of a Church of England Man,' and one 'London Cases Abridged.'"

1723, *February* 21.—"Mr. Thomas, within eighteen months, has baptized at least one hundred and sixty, many of whom are adults. He inculcates in the people a sense of the benefit and privileges of the sacraments, and finds them in the main convinced of the wholesomeness and necessity of these ordinances."

1723, *April* 1.—Mr. Thomas writes that he has baptized ninety children and adults, thirty-seven whereof at one time, 18 of whom were adults, upon which occasion (it being performed in a distant private house) he discoursed at large, *ex tempore*, upon the subject and great necessity of the sacrament of baptism. "I have all along inculcated into the people here a sense of the benefit and privilege of the sacraments, that particulary of the Lord's Supper. The word 'damnation,' so rendered in our English translation, is a mighty bugbear to weak scrupulous consciences, which by public preaching and private conferences I have endeavored to explain.

"My necessary hospitality has all along in a very great measure amounted to the height of my salary both here and at home, much beyond those more cautious limits consistent with the welfare of my family. I have served my public view by it, though to the detriment of my private self. Burthening the purses of the new converts to the Church would soon render our ministry of little effect. I find affability and hospitality, next to a conscientious discharge of duty, to be very sinewy, prevailing arguments to mollify their innate, inveterate principles. It promotes my public designs."

There is no record of Mr. Thomas' official acts, with a partial exception to be noticed presently. The reason for this deficiency is thus deplored and explained by Mr. Thomas in one of his letters. It will be a ceaseless source of regret that he did not get the book for a register which he hoped to have.

1707, *April* 22.—"I have often laid before my vestry the necessity of a register book in the parish, but to no purpose. Having no method of raising a fund to defray that and such like public exigencies, since I came here, I have converted the communion offerings (the poor here being very few and provided plentifully for by a public tax from the government) to buy some requisite necessaries for the communion table, &c., and out of our late Easter offerings I hope to buy a register book, which I bespoke already; and then I shall take particular care to register all christenings, marriages and burials, according to our instructions from the Venerable Society. I have baptized some scores of infants and adults since my arrival here, and married some dozens of couples, but would never receive a farthing perquisites for them hitherto. It was customary here for the jus-

tices to solemnize marriages, who are very tenacious of that addition to their offices, and in order to bring marriages to the church I have solemnized all *gratis*; first, in order to reconcile them to our way, and then to take off that grand aspersion so often in their mouths against the Church of England's ministers, that they greedily covet the *fleece* and neglect the *flock*. I have received four pieces of eight [$4] for one funeral sermon, the person dying being a bachelor and ordered it to me in his will; and 12 shillings from one married couple, who going out of my parish to be married into the city, Mr. Vesey reserved one-half of his perquisites for me; and that is all I accepted of since my coming to this parish. The people I live among are poor, and from their cradles prejudiced and disaffected to our constitution, and should I have screwed them up to perquisites I should assuredly have nipped the church in the bud. I have been strictly brought up in it, and shall spare no pains to propagate it. I allow my clerk a small salary out of my own annually, and without that I could have none. I have raised a school in the town since my coming, and allow towards it (in conjunction with the inhabitants) £20 a year. We are now building a schoolhouse and settling a piece of land upon it, which I have contributed unto. A good precedent of that nature, I presume, is the most moving rhetoric I can use to persuade those whose intellectuals are so mean and earthly that they cannot discern the advantage worth and excellency of education for their children's present and future welfare. In vain I preach to them the superstructures of Christianity when they are destitute of the groundworks and fundamentals of religion by education. I have bought catechisms to give away among the children, and hope in some time to have a set of catechumens. While the Honorable Society are

pleased to continue to us their allowance, we may live upon honorable terms, independent of our people, and not subject to either their scorns or contempts. When it is once withdrawn, we must expect to be assuredly miserable and subject to their insolencies."

In the book recording the proceedings of the justices and civil vestry acting as overseers of the poor, there is the beginning of a parish record. But Mr. Thomas was not long allowed the space he desired. The record of Mr. Thomas is prefaced and authenticated with the following words, written in a bold, masculine hand:

"I, John Thomas, E. Coll, Jesu Oxon, was Inducted Rector of Hamstead on Nassau Island in the Province of New York, the 27th of December in the year 1704, and baptized the persons and children underwritten, since my induction in 1704, to this present 13th of July, 1707. The distinct time of their initiation into the Church by Baptism, I cannot particularly and precisely notice, this Register Book being lately bought and delivered into my hands, but all Christenings hereafter, shall, (God willing), be duly and precisely Registered."

Then follow the names of 5 adults and 17 infants or children. The first entry is—"Asa Gildersleeve, born March 19, 1685, was baptized in the year 1705, the son of Thomas and Mary Gildersleeve of Hamstead." Besides these entries in the hand-writing of Mr. Thomas, subsequent entries were made of children, all of them born after Mr. Thomas' death, and entered probably by a Mr. Peters, as they are of that name, and he was the Clerk or Secretary to the Justices and Civil Vestry. There are no marriages

recorded, and the book was soon appropriated by the Board of Justices and Vestry for their proceedings, exclusively. No register is to be found of the other baptisms and the marriages referred to by Mr. Thomas in his correspondence with the Venerable Society. The only other paper of the nature of a record of Mr. Thomas' proceedings, of which I am informed, is one which reads thus:

"This is to certify whom it may concern, that Richard Cornwell and Miriam Mott, both of Hempstead, were thrice published for Matrimony in the Parish of Hempstead, pursuant to the Law in that Case provided.

"By me, JOHN THOMAS."

"*Hempstead, February ye 8th,* 1712.

It will be noticed, that though Mr. Thomas commonly wrote the name of the Parish, 'Hamstead,' in this paper he wrote it as we do now, 'Hempstead.'

The regular register of the parish commences June 13, 1725, in a book which—as an inscription in it declares—"was given to the parish of Hempstead by Theodorus Van Wyck, Esq., Justice of the Peace, and inhabitant in the said Parish." The book contains only baptisms and marriages. Funerals were not recorded until 75 years after this register was begun, by the Rev. Robert Jenney, and were first made by Rev. J. H. Hobart.

The Rev. Mr. Thomas, in his report to the Venerable Society in 1722, speaks of his having had prolonged sickness, and intimates that he accepts it as an admonition that he was approaching the close of his ministry and life. But he was spared to report the

next year—'Since my last, I have baptized above 90 children and adult persons, 37 whereof were baptized at one time, 18 of whom were adults.'* Nothing could more effectively testify to 'labours above measure' and 'Zeal for God,' than such a record as that!

Mr. Thomas wrote to the Secretary of the Society some months later, as follows:

1724, *October* 1.—"Pray, Good Sir, give my humble duty to the Honorable Society, and assure them of my utmost fidelity in my mission as far as lame limbs and a decrepid state of health will permit. My heart is warm and sound, though lodged, God knows, in a crazy, broken carcase. Pray, tell them that like Epaminondas I shall fight upon the stumps for that purest and best of Churches as long as God indulges me with the least ability to do it."

After this the name of the Rev. John Thomas disappears from the list of the Society's missionaries. It is thought that he died in the same month in which the above dispatch was written. It is evident, judging from his works, that Mr. Thomas was an earnest yet prudent man, and a zealous and faithful minister for Christ. He encountered prejudice, misrepresentation, and malignity from the beginning to the end of his officiating here; but he met all obstacles with apparently a cheerful and hopeful spirit, and was not dismayed because there were many adversaries, and God rewarded his persistent endeavors with a good measure of success. It is no little encomium which

* MSS. Church Docu. N. Y., p. 94.

Wood gives him when he says,* "Mr. Thomas had to encounter the difficult task of uniting a mixed and discordant population into one society, and of reducing them to order and regularity. He seems to have been laborious and successful in his efforts to meliorate the condition of the town."

Mr. Thomas actively participated with the other leading clergy of the Province of New York in the measures which were adopted from time to time to advance the interests of the Church. His name is found associated with theirs in several documents issued by them.

Mr. Thomas' will was made March, 1724, and proved October 28, 1726. He gives his wife Margaret the management of his farm in Harrison's Purchase, Westchester County. He leaves a son John [born October 23, 1708,] and two daughters, Margaret and Gloriana. His wife, his brother-in-law Edmund Smith, Captain John Tredwell and John Cornell of Rockaway, are the executors. The witnesses are Jeremiah Bedell, Elias Dorlin and William Willis. The last is probably the writer of the will.

There is no stone in St. George's churchyard to mark the spot where the sacred dust of Mr. Thomas reposes. One cannot but regret the apparent neglect of the generation whom he had served so faithfully for twenty years, in allowing the remains of their rector and friend to repose in an unmarked grave.

Mrs. Thomas survived her revered husband, but there is no record concerning her death. There is

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* Silas Wood, First Settlement of L. I., p. 60.

this pleasing testimonial in the proceedings of the Venerable Society:

1727, *February* 16.—"A gratuity of £50 is voted by the Venerable Society to the widow of the late Rev. Mr. Thomas, missionary at Hempstead, in consideration of his long and faithful services, upwards of twenty years."

It is a duty to keep in grateful remembrance the name of the Church's pioneer in Hempstead;—the man to whom belongs the honored title, "The father of St. George's Parish."

Mr. and Mrs. Thomas' son, the Hon. John Thomas, was the first Judge of Westchester County, and a representative to the General Assembly of the Province of New York. He married Abigail, daughter of John Sands, a Quaker, of Cow Neck, L. I., died May 2, 1777, and was buried in Trinity churchyard, New York city.

The Hon. John and Mrs. Abigail Thomas left two sons and a daughter. The second son was Major-General Thomas Thomas, an officer in the Continental army. He married Catherine Floyd, of Mastic, Long Island.*

For two years after the death of the Rev. Mr. Thomas the parish was unsupplied with a clergyman.

* Bolton, His. West Co, Vol. i. p. 254.

CHAPTER II.

1726—1742

THE vacancy in the Rectorship which was caused by the death of the Rev. Mr. Thomas, in 1724, was filled in 1726 by the Rev. Robert Jenney, A. M., who was directed by the Propagation Society to remove to Hempstead from Rye, Westchester Co., where for four years he had officiated as a missionary of the Society—having succeeded the Rev. Christopher Bridge, who died at Rye, May 22, 1719.

* Mr. Jenney was the son of the venerable Henry Jenney, of Wanney-Town, in the North of Ireland; who was descended from the Jenneys of Knoddis or Knodding Hall, Suffolk County, England. He was born in the County of Armagh, A. D. 1688, and educated in Dublin, under Dr. Jones. October 13, 1704, he was matriculated as a pensioner at Trinity College, Dublin; his tutor being Mr. John Wetherby, a fellow of that College. In 1710 he was admitted to deacons' orders—and to priests' orders the same year. He was soon afterwards appointed to a Chaplaincy in the Royal Navy, in which service he continued until 1714. Resigning his chaplaincy, he be-

* Bolton, His. Church West. Co., p. 218.

came a missionary of the Venerable Society, and was, by it, appointed assistant to the Rev. Evan Evans, in Christ Church, Philadelphia, and acted also as the schoolmaster in that Parish. Mr. Jenney was thus successor, in two instances, to the Rev. John Thomas; first at Philadelphia, and then at Hempstead. From about the year 1717, he was, for a time, chaplain to the forts and royal forces in New York City, and assisted the Rev. Mr. Vesey in Trinity Church. In 1722, he was appointed Missionary to the Parish at Rye, where he very effectively labored until transferred to Hempstead.

It may be well before we proceed to relate the events of Mr. Jenney's ministry in Hempstead, that a statement should be made respecting the Church-property which he found here, and the sources from which it had been derived.

CHURCH PROPERTY—ITS SOURCES.

We have seen that the Rev. Mr. Keith mentions a church and parsonage as being here awaiting the coming of a missionary. The church he thus referred to was the second building erected in Hempstead at public cost, for religious and also secular purposes.

The first one was built in 1648; was twenty-four feet square, and Thompson says (p. 35), was placed near the present Burley Pond. After nearly twenty-six years use, this gave way, in 1673, to another, built likewise at public cost. At a town meeting, held April, 1673,* a committee was appointed to see to the construction of the building, to be thirty feet

* Town Records.

long, twenty-two feet wide and twelve feet studs, with a lean-to on each side. And the site was changed to a place in the present churchyard, and a very little west of the present St. George's Church. Mr. Jenney, in 1728, stated the dimensions of the building to be forty feet long and twenty-six feet wide. Probably the committee saw fit to depart from the specifications named in the vote.

Both of the buildings thus erected by the civil authorities, out of the public funds, were intended to serve the double purpose of affording a place for the business meetings of the town on week days and for religious services on Sundays, and they were so used. Warrants for town meetings directed the freeholders to assemble at the Church. By tax, provision was made from year to year, for a person to take care of the building. It was in this second building that both the Rev. Mr. Thomas officiated, and Rev. Dr. Jenney also, for the first years of his rectorship.

The house for the minister was built in 1682, and occupied the same site with the present Rectory. This too, like the church, was built by order of the freeholders from public funds. It was intended to be the domicile of the person who was the minister for the time being, and its use accounted as a part of the means for his support, which the law directed them to provide. The following is the entry on the Town Records concerning this building:

"At a town meeting held May 6, 1682, it was resolved by a major vote of the town to build a house for the Rev. Jeremy Hubard, and when he sese cause to leve it, then it is to return to the town again."

It was further "ordered that this building be placed on the town lot with three acres of ground, where it is most convenient."

Thus the parsonage, like the church and the glebe, was the property of the town and not of any religious body, and the minister resident was a tenant of the town, which did not surrender its title to the property till near half of a century after the Episcopalians entered Hempstead. The parsonage was 36 feet long, 18 feet wide, and 10 feet between joints. Not a very imposing structure. It will be observed that the site has been used for a minister's residence for near 200 years.

Mr. Hubard—or more correctly Hobart—who was a Presbyterian, or more likely an Independent, for lack of support left Hempstead in 1696 and removed to Haddam, Connecticut, and for more than 100 years afterwards—says Thompson, p. 353—"the Presbyterian church has had no settled clergyman." When the Rev. Mr. Thomas came here there was no minister of any denomination settled here—both the church and parsonage were without occupant, and the house and glebe had reverted—as per stipulation—to the disposal of the town. It was given to the occupancy of Mr. Thomas in 1704, as it had been to Mr. Hobart, and he too was thus but a tenant at will of the town, and both church and parsonage, and probably a glebe of more than 100 acres near the South Bay, which in 1682 had been voted by the town to the use of Mr. Hobart,* were held by this tenure until 1735—when

* See Wood, p. 15.

the title to the church (and parsonage and glebe) was transferred, by a vote of the town, to St. George's Church, Dr. Jenney being rector, and the transfer confirmed to it by a charter from George II. It may be well to state in some detail the action which was had in this matter.

First, in respect to the action of the freeholders. The town records state that a warrant was duly issued for a town meeting to be held April 4, 1734; that the meeting was held, and the following action taken on the matter before us:

"On the application of John Tredwell, William Cornell, John Cornell, Jacob Smith, Esq., John Searing and Rd. Thorn, Gents., freeholders of the said town, &c., &c. —then and there voted and concluded *nemine contra dicente* by all the freeholders then and there present, —that the said John Treadwell, Wm. Cornell, &c., &c.,—shall and they hereby respectively have liberty granted to them and their respective heirs, assigns &c. &c.,—to take up the quantity of half an acre of land at or near the place where the old church now stands—whereon to build a church wherein to perform divine service according to the usage of the Church of England, and also for a churchyard or burying place."

"*Ordered*,—That Thomas Gildersleeve and John Mott, Gents., do survey and lay out to the above said persons the said ½ acre of land."*

The building of a new church to supersede the one now dilapidated, it appears, had been determined on, and on October 11th, 1733, at a meeting of the subscribers for building a church the following persons

* Church Record, p. 19.

were chosen to act with the Rev. Mr. Jenny as managers to carry on the said building, viz.

Thomas Williams,	Col. John Tredwell,	
Joseph Smith,	Major John Cornell,	
John Serring,	William Cornell	Esqs.
Robert Marvin,	Jacob Smith,	
Robert Sutton,	James Pine,	
James Stringham,	Richard Thorne,	
	Benjamin Tredwell.	

Micah Smith was appointed treasurer, to receive the subscriptions and make payments as they should be ordered. The survey of the half acre was duly reported, and it was then ordered that the church be set at the west end of the old one.*

The grant was made, it will be noticed, by the town to individuals, and only of a site for a church. It was doubtless felt that this was an imperfect and insecure form for holding a trust in perpetuity—there being a liability of a lapse through the extinction of successors. The only secure tenure for succession and preservation for all time, would be through a corporation, and this determined the parties interested to take steps for securing an act of incorporation.

The second step in these proceedings was as follows: An application was made to the Governor and Council of the Province of New York for incorporation. In the office of the Sec. of State, Albany,†

* It is presumed that the old building was removed, for in 1742, John Dorland, & Co. "are appointed to take care and charge of our old church or town house, to secure it from any further damages, and to prosecute those who have pulled and carried away a greater part of it."

† Col. MSS., Vol. 70, p. 131.

under date of June 27, 1735, is this entry—"Petition of Robert Jenney, &c.—inhabitants of the parish, &c., for incorporation, &c.—proceedings of the Council thereon."

The petitioners were as follows:

Rev. Robert Jenney, *Rector.*

James Albertus,	Robert Marvin,
George Balden,	Jacamiah Mitchell,
Gerhardus Clowes, Clerk of Vestry,	Joseph Mott,
	Charles Peters,
William Cornell, Sr. & Jr.,	James Pine, Sr.,
John Cornell, Jr.,	John Roe,
John Cornell,	Micah Smith,
Richard Cornell, Jr.,	Peter Smith, Jr.
William Cornell,	Timothy Smith,
Thomas Cornell, Jr.	Peter Smith,
Isaac Germon,	Jacob Smith,
Thomas Gildersleeve,	Joseph Smith,
George Gildersleeve,	Silas Smith,
Daniel Hewlett,	Robert Sutton,
James Hugins,	Richard Thorne, Esq.,
Joseph Langdon,	Joseph Thorne, Esq.,
William Langdon,	Thomas Williams.
Thomas Lee,	

The application was successful. A charter of incorporation was granted, confirming the action of the freeholders, and extending the grant to the parsonage and glebe and other lands, including those which until recent date were known as "the Parsonage on the South-bay." The terms of this charter will be particularly noticed presently.

From the facts thus recited it appears that up to April, 1734, the title to the meeting-house and minister's house and the glebe and other lands resided in

the inhabitants of the town who were freeholders, and that the town ceded their right to the meeting-house and its site to representatives of the Church of England, and that the sovereign authority of the State confirmed their action by making these and other representatives of the church—including its Rector—a corporation, and transferring this property and all other which had been devoted by the town to religious purposes, to said corporation, absolutely and forever. And it further appears that at the time said grant was made to the corporation of St. George's Church, there was no other religious body in the town having an organization with a succession of officers, and that, therefore, no inchoate reserved or other rights of any party or body were invaded by said grant. To all the action we have described there were no opposing voices. The Town Records of April 4, 1734, states expressly that what was 'then and there voted and concluded' was, '*nemine contradicente*'—'no one objecting.'

Few titles to property in this country rest upon such a stable double foundation as the property of this parish. And if there had been any defect in the grants to us so made and confirmed, that defect would have been cured by this provision in the 36th article of the Constitution of the State of New York, adopted in 1777:

"Nothing in this Constitution contained shall be construed to affect any grants of land within this State made by the authority of the King of Great Britain or his predecessors, or to annul any charters

to bodies politic, by him or them, or any of them, made prior to the 14th of October, 1775."*

Concerning this clause, Judge Redfield of Vermont says: "It is manifest that all royal Charters incorporating Churches, and all the franchises and powers they confer, are recognized and in full validity at this hour, excepting such provisions in them as may declare or involve the exercise within the State of an authority by a foreign prince or potentate."†

As we have mentioned that a Charter was granted by royal authority to St. George's, Hempstead, it may be well to state that Dr. Jenney was made sensible of the great value of that instrument, both for rector and parish, when he became rector of Christ Church, Philadelphia, which had not been endowed with one. In his correspondence with the Venerable Society, under date of 1749, he gives this expression to his consciousness of the disadvantages that his parish labored under from being deprived of one; and to which he was, doubtless, made more alive by his experience of the benefits he had found at Hempstead from the one it possesses:

"Our Church labors under very great discouragement, as we have no legal establishment (as they have at New York), not so much as a Charter of Incorporation to enable us to manage our Business to the best advantage."‡

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* "So the 14th Section of the Act of April, 1784, Chap. 18, renewed in 12th Sec. of the General Act of April 5, 1813, recognizes the legality of religious corporations created under the great Seal of the Colony."—*Hoffman Eccles. Laws N. Y. p. 15.*

† See Hoffman's Eccles. Laws N. Y., p. 40, 43.

‡ Docu. Church. Hist. Penn., p. 260.

From the statement we have thus made respecting the title of St. George's Parish to its land and buildings, we now turn to a narrative of the events in the parish under its second rector, Dr. Robert Jenney—a most worthy successor to the excellent Thomas, who laid the foundations on which his successors have builded.

The following extracts from Dr. Jenney's correspondence will be found to afford an interesting and instructive view of the condition of the parish under his ministrations, and prove that he here exhibited that wise and persevering spirit which won for him a distinguished position among the clergy of the Church in his day:

May, 1726.—"I have baptized 11 persons, 2 being adults and 1 negro infant, and have admitted 6 to the sacrament—one of them a negro who has all along preserved his character unblemished.

June 27, 1728:—"Our past winter has been very severe. Mr. Gildersleeve, our schoolmaster, says Hempstead was settled some time before they had any minister or house for Divine service. The first church was very small, much less than the small one we have now. Travelling preachers, sometimes Independents, sometimes Presbyterians (for the most part from New England), did now and then officiate, without any covenant with the people or settlement by law. In 1680 the town agreed to build a better house by name of a meeting house; but after it was built there arose a great controversy between the Presbyterians and Independents, in which the Presbyterians got the better, and one Denton was covenanted with to be their min ister; but he soon left, as did several others that were afterwards covenanted with in the same manner, till

the arrival of Mr. Thomas from the Honorable Society. Him they inducted into the possession of the church, parsonage-house and glebe. The church is not kept in good repair, which occasions thin congregations in cold weather. There is a cloth, said to be presented by Queen Anne, which seems designed for a table in front of the desk, which we are forced to make use of when we receive the sacrament. The minister's salary is £40 from Hempstead and £20 from Oysterbay, by an agreement among them. I have in possession an old, ruinous house, much out of repair, near the church, with three acres of poor, worn-out land, the pasture of which will not support one horse. There belongs to the parsonage a farm, about five miles distant, of one hundred and seventy-two acres of upland and twenty-five of meadow. I have put a poor man upon it, but whether to any advantage to me I can't yet tell. These two have been surveyed by Mr. Samuel Clowes, of Jamaica, who underwrites his draft that the church has a title to a hundredth part of the whole township. Besides this there is, about seven miles distant, a small lot of meadow, which I did lease out but got nothing by it.

"But I am threatened with an ejectment, first, by the heirs of one Ogden, from whom the purchase was made, in what year I cannot find, for it is not in the records, and the deeds are lost, and all those concerned in the purchase are dead; second, by the Presbyterians; third, by the Quakers, who say it belongs to the town."

Concerning the source from whence were derived these 197 acres, referred to by Mr. Jenney, no certain information is preserved. We know only that in the very early records of the town, the "parsonage meadow" is often spoken of as a distinct piece of

property from "the parsonage home lot." And Henry Onderdonk, Jr., of Jamaica, has in his "Annals of Hempstead" furnished sundry transcripts from the Town Records, which afford sufficient grounds for a reasonable conclusion respecting the source of the Church's possession of this property. Under the date of March 7, 1666, is this record:

"In the 17th year of His Majesty's reign, Charles the Second, by the grace of God, King of Great Britain, France and Ireland, Defender of the Faith—Joseph Jennings hires the Parsonage farm, formerly so called, at £7.5 per year, to be paid in corn or cattle."

It is clear from this entry that land was devoted to the use of the minister of the town, prior to even this early date, and that it was of considerable extent to bring such a rental at that day.

December 25, 1678—there is also this reference to a "Parsonage Meadow."—"Agreed, that the one hundred acre lots shall be taken up in turn (as drawn by lot), three days being allowed each to make his choice and mark it. Mr. Seaman and Daniel Bedell are chosen to lay out, forthwith, all the common meadow in the town bounds, except the cow meadow and the *Parsonage* meadow, &c."—B. 255—8.

It is reasonable to conclude, that by some such 'allotment,' the land spoken of by Mr. Jenney had been set apart at an early period of the settlement of the town, towards the support of a minister.

That a considerable portion of the town was set apart by lot from the earliest period of the town's

settlement, we have this testimony in the Town Records, under the date of "February 12, 1706:"

"At the first settling of the town, it was settled upon fifty proprietors—(the names are given)—and the land was divided as follows:—home lots, &c.—and twenty-two acre lots, and 150 acres to each proprietor, and 50 acres to every inhabitant, as they are named in record: these we do confirm to every man that has a just right to them; also, all former grants and gifts shall stand, &c."—D. 167. Under this term, "grants and gifts" the "Parsonage Meadow," described in Mr. Jenney's letter as "a farm belonging to the parsonage, about five miles distant, of one hundred and seventy-two acres of upland, and twenty-five of meadow," would properly come. The records of the grants made by the proprietors and their successors are believed to have been lost; and Mr. S. Clowes, an intelligent authority, asserted, as we have seen, p. 43, that "the church was entitled to 100 parts of ye whole township;" and there is, therefore, no way now of determining who were the grantees.

I have referred to the matter, not because it is of great importance to determine, at this day, the source from which the property was derived, but simply because it is a matter to arouse our curiosity. So far as title is concerned, it is sufficient to know that the church has evidence of possession undisputed, running back more than one hundred and fifty years.

It may not be amiss to add another reference to the Town Records under the date of May 30, 1705, where John Searing, Sr., John Carle and Thomas Gildersleeve were chosen by major vote—at a general

town meeting—"For to repair the parsonage house and home lot, and fence the *parsonage meadow*, so that they may be tenantable, at the town's cost and charge, and to repair the Church, and what is needful about them all."—D. 160.

From this it will be seen—in confirmation of what has been said already—that the church was at this date, and when Mr. Thomas had been here several months, owned by the town and not by any religious body.

But to continue the extract from Mr. Jenney, which has been interrupted by this statement concerning the Parsonage South, so called:

"As to the number of inhabitants at first, I can't meet with any information, from the oldest men here being at a loss in this point. But it is certain it is much greater now, for the whole parish is settled very thick. In 1722 the governor ordered a census. The constable gave in:

HEMPSTEAD.		OYSTERBAY.	
WHITES.			
475 Men,	532 Boys	325 Men,	331 Boys
472 Women,	472 Girls	325 Women,	268 Girls
NEGROES AND INDIAN SLAVES.			
116 Men,	76 Boys	41 Men,	17 Boys
76 Women,	51 Girls	27 Women,	26 Girls

Total, 3,629 in my parish.

"At the first coming of Mr. Thomas, I am told, not above five or six adhered to the Church, and they brought their religion from England, where they were born. The rest were Presbyterians or Independents, and the most Quakers. Our congregation now is very uncertain, being greater or smaller according to the weather. In summer we are generally crowded entirely, especially in the afternoon, and also in

winter when there is snow enough upon the ground to carry their slays (a very convenient and easy way of travelling at such seasons), but they are but rare at other times. Our church is generally full but not crowded. Most of the professed members of the church live at a distance from it; the body of the Presbyterians, at least the much greater part, live here in the town spot. The people's manner of living is scattered up and down, excepting that there are a few very small villages, as Hempstead, Jerusalem, Success, Bungy or Westbury, Oysterbay, Bethpage, Norwich and Wheatly. Those who live in the villages are the poorest of the people, the more substantial farmers finding it for their interest to live at a distance from each other. There are but two churches in my parish, one at Hempstead and a very small one at Oysterbay, where our congregation increases, but is yet very small.

"The Quakers have two meeting houses, one at the Head of Cow Neck, another at Bungy; but they meet at many places in barns or houses, according to the bigness of their congregation.

"In the town spot of Hempstead is but one Presbyterian meeting house, the only one in the parish; but they are so poor and few that it is with difficulty that they maintain their minister. We daily expect he will leave them.

"The religions in my parish are a very few Presbyterians in Hempstead, and rather fewer Baptists; at Oysterbay more of the Church, more than both together of the Quakers. But most of all of latitudinarians, who run from one congregation to another and hold to that religion whose preacher pleases them best.

"Both the towns of my parish extend across the Island, sixteen miles from north to south, from east to west about twenty miles, from corner to corner near

thirty miles. The roads are good in good weather, but yet travelling is very troublesome in the heat of summer and the cold of winter, which are both extreme. For a great part of my parish being a plain of sixteen miles long, without shade or shelter, the wind and sun have their full strength, and sometimes in winter the snow is so deep as to make travelling impossible, and so it has been for a great part of this winter.

"There is nothing more inconstant than schools here, excepting those from the Honorable Society. The usual custom is for a set of neighbors to engage a schoolmaster for one year. 'Tis seldom they keep the same longer, and often they are without for several years. The only master that has staid long with his employers is one Thomas Keble, upon a neck of land called Musqueto Cove,* where he behaves very well and does good service. The common rule for payment for the masters is by subscription, £20 with diet, or £30 without. But Mr. Gildersleeve has five shillings per quarter for each scholar.

"The church has no donation; the minister and schoolmaster no benefactions; the library is only that from the Venerable Society.

"The negroes are so dispersed that it is impossible for me to instruct them, and scarce any of their masters or mistresses will.

"There is in the town spot Mr. [Gerardus] Clowes, who about three-quarters of a year ago began a school, and spent the Sunday evenings in catechising those negroes which would go to him during the winter: but in summer he has no time, the evenings being short and the day taken up with the service in the church being twice performed, and then there went but a few to be instructed by him. I have one

* Now Glen Cove.

negro a communicant, and my own were baptized in their infancy, and they (being two) shall be carefully instructed while I have them.

"At my first coming here several of the leading men of the town pressed me earnestly to represent to the Society the necessity of a successor to Mr. Gildersleeve. Then Mrs. Thomas was among them, who assured me that her husband designed to do so if he had recovered. I enclose a memorial recommending Mr. Clowes. He thereupon has wrote me a letter, which is also enclosed. He is the son of a very active friend of the missionaries, Mr. Samuel Clowes, of Jamaica, whose services, especially to the two parishes of Jamaica and Hempstead, are upon record.

"1729.—I preach every Sunday morning, and catechize and read lectures on the catechism every Sunday afternoon. Every third Sunday at Oyster Bay. At both places I have an encouraging number of hearers."

Very naturally, Mr. Jenney was not satisfied with a church building unsuitable for the proper performance of the Church services,—which was used for political meetings,—'was not kept in good repair,'—and above all was the common property of the town and not of the parish. He, therefore, determined to have a new edifice, if possible; properly arranged, and which should be used exclusively as a 'house of worship,' and should be built by individual gifts and be the property of the parish. His enterprise slowly gathered adherents, till at length, in 1733, the matter took formal and effective shape. The Churchmen here asked of the town the gift of the site of the now dilapidated church, and the request

was, as we have seen,* readily granted at the town meeting, held April, 1734; and the work was immediately begun. The vestry records give an account of the several steps of the proceedings, of which the following is one item:

1734, *April* 2.—"John Mott and Thomas Gildersleeve, by order of the town, set apart half an acre for a new church, west of the old one. The carpenter gave the vestry a scantling of the timber. Anthony Yelverton, the head workman on the church, had 4s. 6d. a day and found. He boarded at Richard Bedell's. His apprentices had some 4s., some 2s. per day. Joseph Hall, Sr., worked with the carpenters, at 4s. 3d. a day, and found himself. His sons, Joseph, Benjamin and John, also assisted."

The dimensions of the church were 50 feet long, 36 feet wide; with a tower 14 feet square, and with steeple 100 feet high. The pitch of the ceiling within was 23 feet. It was of timber grooved, covered with cedar shingles, rounded butts. The tower faced the west, and through it was the main entrance to the church; and here was a tablet on which was lettered in gilt—"Keep thy foot when thou goest to the house of God."—*Ecclesiastes* 5 : 1.

There was another entrance from the south, in the side of the church, which admitted to a short aisle crossing the main one, coming from the west. Opposite the south door was the pulpit, standing against the north side of the house, and underneath this was placed the reading desk and the desk of the clerk. The chancel was at the east end of the church, over which was a large

* p. 34.

ST. GEORGE'S CHURCH, HEMPSTEAD, L. I.

Built, 1733. Opened, April 22, 1735, by Gov. Cosby,
Taken Down, 1821. New Edifice Erected, 1822.

window. These internal arrangements were not uncommon with the churches of that day. It was ordered that "half the church be seated with commendable pews of a convenient breadth. There were eighteen such pews. But in time, other pews took the place of open benches. The pews were let or sold for a limited period, and those who had subscribed to the building, were to be allowed the amounts of their subscriptions towards the purchase money of a pew. By action of the vestry, a deed was ordered to be given "the Hon. George Clark, Esq., Lieut.-Gov. of New York, for pew No. 1." Mr. Clark, at that time, resided at Hyde Park, and had generously aided the church.

The site of the chancel of that church, thus built through Mr. Jenney's exertions, is indicated to us by the inscription on the grave-stone of the Rev. Thos. L. Moore, which stands by the edge of the flagging, coming from the west gate—for that inscription reads:

"On the 22d of February, 1799,
(Then under the altar of the old church:)
The remains of the late
REV. THS. L. MOORE,
were here interred."

The site of the church was of half an acre, but the town in April, 1734, "granted half an acre of the undivided lands of the town to be added to the half acre already given, for a churchyard or burying-place."

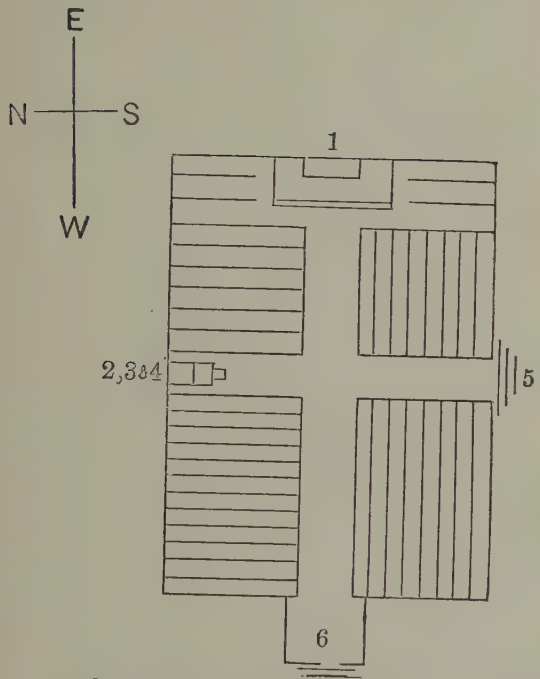
Any representation of the church built under Dr. Jenney, was not known to be in existence until very recently a sketch of it was found, happily preserved

in a school book belonging to Walter, one of the excellent family of Nichols. The drawing made by him, while but a lad, has rescued the picture of it from oblivion. The church having been finished, it was opened and dedicated with an imposing degree of ceremony. In defect of there being any Bishop in North America to perform the appropriate service, the offices of Gov. Crosby, the Governor of the Province, were brought into requisition, and he appears to have deemed the occasion worthy of his personal presence. The incidents connected with the dedication, are thus fully described in Bradford's New York Gazette of that day:

"CONSECRATION OF ST. GEORGE'S CHURCH.

1735. "On Tuesday, April 22, His Excellency our Governor, with his lady and family, attended by his son-in-law and lady, Secretary Clarke, Chief Justice Delancey, Rev. Mr. Vesey, some of the clergy, and a great many of the principal merchants and gentlemen and ladies of the city of New York, set out for Hempstead, to be present at the consecration of the church lately erected there. About six miles west of Jamaica he was met by the troops of horse, who escorted him to Jamaica, where a handsome dinner was provided for all the company. In the afternoon he proceeded to Hempstead (escorted as before), where he arrived in the evening, and was entertained in a very handsome manner by the Rev. Robert Jenney, minister of that place.

"The next day, being St. George's Day, the regiment of militia and troop being drawn up on either side, from Mr. Jenney's house to the church, His Excellency, attended by the most considerable gentlemen of the county, walked to the church, where a



Ground Plan of Old Church.

1. *Communion Table.*
2,3 &4. *Pulpit, Reading and Clerks Desk.*
5. *South Door.*
6. *Tower & West Door.*

very excellent sermon was preached on the occasion, before a most crowded audience, by the Rev. Mr. Jenney, from Psalm 84 : 1, 2 : "How amiable are thy tabernacles," &c.

"After divine service His Excellency reviewed the regiment of militia and troops standing under arms, and expressed a particular satisfaction on the appearance both of the officers and men. His Excellency was afterwards entertained in a splendid manner by Colonel Tredwell, commander of the regiment, and in the evening by Colonel Cornwell of Rockaway, in the same manner.

"The next day the Governor returned, and arrived in town in good health, pleased with the reception he everywhere met with from all ranks, with the extraordinary concourse of people from all parts on the occasion, and with the handsome appearance of the militia, both horse ard foot."—*New York Gazette.*

"A generous collection was made for the church on this occasion. The Governor gave the King's arms, painted and gilded; Secretary Clarke, a crimson damask set of furniture for the communion-table, pulpit and desk; and John March a silver basin for baptism. The Rev. Mr. Vesey and his people had already contributed about £50."

The following is the Rev. Mr. Jenney's account of this event, as reported to the Venerable Society:

"*Hempstead, July* 30, 1735.—My congregation had grown too big for the house I officiated in, which is also very much gone to decay, and too old and crazy to be repaired and enlarged to any tolerable purpose. So we resolved to build a new one. We now make use of it. When I first set about it I consulted Mr. Commissary Vesey, and he proved very serviceable, by contributing largely out of his own purse, and by the interest he has, of a long standing, amongst my

people, whom he encouraged and spurred on to the business, and by recommending the affairs to his own people, from whom I have about £50. His Excellency Governor Crosby and his lady (under whose influence and encouragement the church flourishes continually) have appeared for us in a public and remarkable manner, so as to influence others. They have done us the honor to name our church St. George's, and appointed St. George's day for the opening of it. There were present at the Divine service His Excellency and lady, with their Excellencies' son-in-law, with his lady, attended by Secretary Clarke, Chief-Justice Delancey, Rev. Commissary Vesey, some of the clergy and a large company of gentlemen and ladies from New York, and some from other parts of the Province. At the same time a collection was made after the sermon, in which the Governor and lady and the gentlemen and ladies present were remarkably generous. Mr. John March, a gentleman from Jamaica, W. I., now in this Province for the recovery of his health, gave us a silver bason, to serve for baptism in the place of a font, which we are not provided with. His Excellency also has made us a most noble present of His Majesty's Royal charter to make us a corporation, &c. Mr. Secretary Clarke has generously remitted the fees of his office. Mr. Attorney General Bradley has given his fee and Messrs. John Chambers and Joseph Murray, counsellors and attorneys at law of great reputation, have prepared and engrossed the charter gratis. The chancel is railed in. Our pulpit and desk is completely finished, and half the church is pewed. We design to pew the other half. The east end window only is as yet glazed, and no plastering done; but we were in a fair way of completing the whole, when an unhappy accident put a stop for a while to our proceedings. On the 23d of June a thunder clap

struck our steeple and did it considerable damage, but we are now vigorously proceeding to repair it, and at present the greatest difficulty we apprehend is how to get a bell of such size as to be serviceable to so large a parish. His Excellency and all his company have been pleased to approve our proceedings. They commend the workmanship and think we have done wonders, considering our circumstances and the time we have been about it."

Thus was completed the third building for the religious use of the people of Hempstead.

The first, built 1648, continued to 1673, 26 years.
The second, built 1673, continued to 1733, 60 years.
The third, built 1734, continued to 1821, 87 years.
The fourth, built 1822, is the present one.

With the effort to build a church distinctively Episcopal, there was an endeavor to secure a charter of incorporation, to which we have already referred. The petition having been granted, the charter was formally presented to the managers and read to them by Dr. Jenney, July 28, 1735. The following is the record:

"Att a meeting of the managers for building a church at Hempstead, the 28th of July, 1735, present:

Mr. Jenney, *Rector*,	Thomas Williams,	
Coll. Cornell,	Richard Thorne,	Esqs.
Benjamin Treadwell,	William Cornell,	
Robert Marvin,	John Serring,	
Jacob Smith,	Micah Smith.	

"His MAJESTY'S ROYAL CHARTER for incorporating the Communicants of the Church aforesaid was Read—appointing the said Mr. Jenney Rector, Col.

Cornell and Micah Smith, Church Wardens; William Cornell, Jacob Smith, Richard Thorne, James Pine, Joseph Smith, Robert Sutton, Robert Marvin, Thomas Williams, John Serring and Benjamin Treadwell, Vestrymen."

The charter in full is given in an Appendix.

This venerable and valuable instrument is still in our possession, and in a remarkably good state of preservation, considering the hazards and exposures it has been subjected to.* It is engrossed on a sheet and a half of parchment, and has attached to it the Great Seal of the Province of New York—depicted as No 7 in Doc. His. of N. Y., Vol. 4.

Charters were granted likewise to other churches in this Province. Two of them were earlier than ours, viz., that of Trinity Church, New York, in 1697, and St. Andrew's, Staten Island, in 1713. The others were subsequent, viz., Jamaica, Flushing, and Newtown, 1761; St. Peter's, Westchester, 1762; Rye, 1764. But ours has features which are peculiar to it; and Judge Hoffman, in his work on the Ecclesiastical Laws of the State of New York, (P. 16,) has selected it as a criterion by which to exhibit the variations of the other charters.

And a noteworthy fact to be mentioned is that this charter, unaltered, is the organic law of the parish to this day. While some, if not all the other charters, have been submitted to the Legislature for alterations of title, or in some other particular, ours has never been put within the power of the whims or the malice of that body. And we may well congratu-

* See Appendix C, for Copy of the Charter.

late ourselves on this. Judge Hoffman's judgment * is that the other parishes would have done wisely to have abided in the intrenched position their charters afforded them, and that the inconveniences they sought to have removed were less than those entailed by the interference they were thenceforth liable to from the not always friendly hands of legislators. A charter once submitted to a Legislature for alterations, to be enacted, is from that time *its* creature, and exposed to have changes made in it which are neither asked for nor desired. Till so submitted it cannot be altered. It is inviolable. It cannot be amended or in any way infringed upon. This most important point was settled in the well known Dartmouth College case.

That case is entitled "The Trustees of Dartmouth College against Woodward," and is reported 4 Wheaton, 518, and was this. In December, 1769, George the Third, by John Wentworth, Governor and Commander-in-chief, &c. of the Province of New Hampshire, granted a charter to twelve persons, with their successors, incorporating them as Trustees of Dartmouth College, to have and to hold all and singular, the privileges, &c., &c., given and granted unto them, the said Trustees of Dartmouth College, and to their successors *forever.*"

For fifty years the college prosecuted its work under the Charter, undisturbed. But in 1816, the Legislature of New Hampshire, of its own motion, amended this charter. The trustees refused to recognize the amendments. But the treasurer of the

* Ecc. Laws N. Y., p. 309.

college deferred to the action of the Legislature—kept possession of the book of records, the corporate seal, and other property, and refused to obey the old board of trustees. Thereupon the trustees brought an action in behalf of Dartmouth College, in the State Court of New Hampshire, to recover their property. The State Court upheld the action of the Legislature, and decided against the plaintiffs. From that decision, by writ of error, the case was carried to the Supreme Court of the United States. Daniel Webster argued the case on behalf of the trustees, and William Wirt for the defendants. The Supreme Court reversed the decision of the State Court, and decided that the original charter was a contract; that the charter was not dissolved by the Revolution; that under the provision of the Constitution of the United States, that no State should make any law impairing the obligation of a contract, this charter could not be changed: that the act of the State Legislature of New Hampshire, altering the charter without the consent of the corporation, was an act impairing the obligation of the charter, and was unconstitutional and void. The questions involved were of such grave importance that opinions were written by Chief-Justice Marshall, and by Justices Washington and Story.

Charters of the present day are granted only with the reservation clause—"This act may be amended or repealed at any time." But our charter has no such reservation. Like that of Dartmouth College, the Charter of St. George's has the *habendum* clause —"To have and to hold all and singular, the prem-

ises aforesaid, &c.—FOREVER." Thus, as says a legal writer—" here was a corporation endowed with immortality, that could set itself within its corporate limitations, above the State—an *imperium in imperio.* For it will be observed that there is no limitation made, or authority reserved in the "*habendum* clause."

" Mr. Jenney writes (May 5, 1737), that he has received the box of Common Prayer Books and has distributed them where he thought them most wanted, and received for the Society humble thanks from every one of the receivers of them. He baptized within the last year thirty-two, viz. : three adults (one a negro man slave) and twenty-nine infants."

"1738, *March* 25.—The year 1737 has offered nothing remarkable in his parish. He baptized thirty-five, of whom five were adults and one a young negro slave. He officiates, as usual, two Sundays at Hempstead and the third at Oysterbay. At Hempstead he has a large congregation, when weather permits, the larger part of his flock living a great way from the church, many of them twelve or thirteen miles; but at Oysterbay he meets not with the same encouragement, owing, as he supposes, to the want of a resident missionary among them."

Towards the close of this year Mrs. Jenney died, aged 64 years, and was buried in the churchyard; one of the first interments after the ground was given to the church for a burying-ground. The inscription on her tombstone is:

" Here lyes the body of
SARAH, WIFE OF ROBERT JENNEY,
Rector of St. George's Church, Hempstead;
who departed this life on
Christmas Day, 1738."

"1740, *April* 21.—Mr. Jenney writes that he proceeds carefully in his duty, and has a very encouraging congregation. He has baptized within the half year twenty persons, of whom two are adults and ten negro children. He recommends and transmits a petition of the inhabitants of Hempstead, that Mr. Thomas Temple be appointed schoolmaster there in place of Mr. Gildersleeve, deceased. Mr. Temple is well qualified, and has taught school many years in the neighborhood, with a good character."

In 1741, Mr. Jenney visited England. This fact is not directly noted in the Church records, but is incidentally referred to. On Aug. 11, 1741, he is recorded as presiding at a Vestry Meeting. In the next month his absence is thus mentioned: "Att a meeting of the Church Wardens and Vestry (in ye absence of Rector) on Tuesday, the twenty-ninth day of September, Anno Dom. 1741," &c. From which it appears that Mr. Jenney's departure was between August 11, and September 29.

The next notice the record gives us of his absence occurs in the following letter, of October 27, 1741, addressed by the Vestry to the Secretary of the Society for the Propagation of the Gospel in Foreign Parts, referring to a letter from Mr. Jenney, "with thanks to them for appointing Mr. Thomas Temple schoolmaster of Hempstead, and recommending our Rector Mr. Jenney to the favour of the Society."

"HEMPSTEAD, *Long Island, October* 27, 1741.

"*Revd. Sir*:—Wee the Church Wardens and Vestrymen of St. George's Church in the Parish of

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* Church Record, p. 32.

Hempstead in Queens County, being lately Informed by a letter from the Reverend Mr. Jenney our Rector that the Honble. Society have been pleased to appoint Mr. Temple our School master in the room of Mr. Gildersleeve, Deceased, Wee embrace this first opportunity to return our most humble and grateful acknowledgment to that Venerable Body for that and all other their favours, and at the same time assure them wee will use our best endeavours to encourage and promote their pious designs toward us. And as our worthy Minister has lately Imbarked for, and we hope will shortly arrive in England, so we humbly crave leave to Recommend him to the Honble. Society as a Gentleman truly worthy the continuance of their favour and countenance, he having hitherto faithfully and conscientiously discharged his Mission to the General Satisfaction and approbation of all his hearers, and has not only preached Sound Doctrine, but also enforced the practice thereof by the example of a good Life and Conversation, which, with his hospitable and generous Temper, has so endeared him to us all that we desire nothing more than his return, as soon as his affairs and the Honble. Society shall permit; in the mean time care is taken by the Gentlemen of the neighbouring parishes to supply his cure and to Perform Divine Service in their turns, for which we are thankful, and remain with our humble Duty to the Honble. Society. Rev'd Sir,

Your most humble Serv'ts."

This was a gratifying attestation to Mr. Jenney's faithfulness and usefulness. But the Vestry's desire for his continuance among them was not to be gratified. In April, 1741, there had died in Philadelphia the Rev. Archibald Cummings, the Rector of Christ Church, Philadelphia, who also held the office of Com-

missioner for the Bishop of London of the churches in Pennsylvania: an office in which the holder acted as a kind of supervisor or archdeacon, and the mouthpiece of the Bishop of London, to whom the care of the churches in North America was confided, as being, in some sort, a part of his diocese. Mr. Jenney desired to be appointed to the church which was rendered vacant by the Rev. Mr. Cummings' death. Earnest efforts were made by some of the members of that church to have the Rev. Richard Peters made its rector, and petitions to this effect were forwarded to England. Mr. Jenney being in England, and having made a favorable impression upon the authorities there, his application was most effective. The result is declared in the following correspondence:*

"*To the Vestry of Christ Church, Philadelphia.*

"GENTLEMEN—I take the opportunity by Captain Wright, to acquaint you that some of your friends and mine, have desired me to go to Philadelphia, in order to settle there as minister of the Church, if your congregation and I can agree upon the matter; for I think no such thing can be done without a full agreement of both parties. To facilitate the affair, I have obtained my Lord of London's license, and a letter from him to you, not by way of appointment, but recommendation, or rather his approbation of it. I am to go over in the Lancaster man of war, Captain Warren, along with the governor of New York, Captain Clinton. We are to sail in May, and hope to arrive in July. If we can bring all things to bear so that I shall remain with you, I do not in the least

* Dorr's Hist. Christ Church, pp. 76–78.

doubt our living agreeably together. It shall be my study to do my part, being resolved to approve myself in all things your affectionate friend and servant,

"ROBERT JENNEY.

"LONDON, *April* 12, 1742."

In reply to this letter the Vestry of Christ Church directed a letter to be sent to New York to meet Mr. Jenney on his arrival in that city, expressing their desire to receive him as their minister.

"*Oct.* 20.—The Vestry again met, when the following letters from Mr. Jenney and the Bishop of London were laid before them:

"NEW YORK, *October* 12, 1742.

"GENTLEMEN: Having arrived yesterday, I received your kind letter of the 8th of July, signifying your ready compliance with my Lord of London's license to me to be minister to your congregation; and professing your hope that by our joint endeavors in the discharge of our respective duties and obligations to each other, we may, by the blessing of God, live together in that peaceable harmony which becomes true members of the Church of England. I thank you heartily for the first, and make no doubt of the other, since I am fully resolved, by the grace of God, if we come together, to do my part toward it, and make no question of the congregation doing theirs.

"But whereas I am credibly informed that there are divisions amongst you, and that some oppose my settlement there; and considering that I am easy in my parish at Hempstead, and am indulged by my superiors in the liberty of choosing in which place to settle, I must beg the favor to be informed how that affair stands, and withal whether I may depend on being instated in the same rights and privileges which

the late Mr. Cummings enjoyed; without which I cannot think of removing from Hempstead. I send enclosed my Lord of London's letter, and am,

"Your most humble servant,

"ROBERT JENNEY.

"Directed to WILLIAM PYEWELL and JOHN ROSS,
"*Church Wardens of Philadelphia.*

"WHITEHALL, *March* 29, 1742.

"GENTLEMEN—I have waited a good while in hopes of hearing that the differences among yourselves about a new minister were adjusted, and that you had unanimously agreed in recommending some worthy person to be licensed by me, or in desiring me to send such an one from hence. It could not be supposed that I should send any person who had no other concern in the plantations, under an uncertainty whether he would be received or not; but as the bearer, Mr. Jenney, is and has long been a missionary from the Society here, to a cure in the province of New York, and is a person whom I believe to be exceedingly well qualified in all respects to succeed your late worthy minister, Mr. Cummings; I was willing upon his return from hence to his cure in New York, to grant him a provisional license to your church, on supposition that he would be received there in such a manner as might encourage him to quit his present mission and remove to Philadelphia.

"I have nothing in view but the peace and welfare of your church, and earnestly recommend it to you all to pursue the same good end. I pray for the divine blessing upon you and your proceedings, and remain,

"Your assured friend,

"EDMUND (GIBSON) *London.*"

"For the Gentlemen of the Vestry of Philadelphia."

"The above having been read, it was *Ordered*, that the Wardens forthwith return an answer to Mr.

Jenney's letter, and invite him hither, under the same privileges and advantages allowed the late reverend Mr. Cummings, and request Mr. Jenney to accept and approve of the Reverend Mr. Enos Ross to be his assistant in this church."

"Dr. Jenney promptly accepted this invitation, and at a meeting of the Vestry, Nov. 8th, he produced a license, from the Lord Bishop of London, appointing him minister of this church."

On accepting the charge of Christ Church, Philadelphia, Mr. Jenney formally resigned St. George's, Hempstead. The resignation was accepted, and the following certificate of the resignation was entered upon the records of St. George's Church:

"NEW YORK, *December 7th*, 1742.

"These are to Certify whom it may concern, that on Fryday the Twenty-Sixth of November last, I did make a Resignation of the parish of Hempstead to the Church-Wardens and Vestrymen of ye parish and also to those of the Corporation met together at the house of Gerhadus Clowes at Hempstead, which Resignation they accepted off and I do hereby acknowledge Confirm and Stand by. Witness my hand,

ROB'T JENNEY."

"Witnesses,
WILL'M VESEY,
RICH'D CHARLTON."*

Thus was dissolved that pastoral connection between Dr. Jenney and St. George's parish, which had existed for seventeen years. In his new sphere, Dr. Jenney continued until his death, in 1762. In that enlarged field of action he was efficient and accept-

* Records, p. 34.

able. He was a vigorous writer; sometimes, perhaps, inclined to severity of expression in defending his views. His executive ability was considerable. His accurate learning and weight of character gave him wide influence. He took a prominent part in all the efforts which were made in his time to extend the ministrations of the Church to destitute places, and to defend the claims of the Church as scriptural and Apostolic in her creeds and usages. We find his name associated with the principal clergy of the country, as appended to sundry documents addressed by them to the civil rulers and ecclesiastical authorities, respecting sundry matters of current interest. At the meeting of the clergy of Pennsylvania, in 1760, met to organize as a permanent body, he was invited to preside; but the infirmities of age, aggravated by a stroke of palsy,* compelled him to decline the honor. He had as his assistant in Christ Church the Rev. Jacob Duché, renowned as the clergyman who acted as chaplain to the first American Congress.

The degree of LL.D. was conferred upon Mr. Jenney by the College of Philadelphia, which was afterwards merged in the University of Pennsylvania.

The sermon at Dr. Jenney's funeral was preached by the Rev. Dr. William Smith, Provost of the College of Philadelphia, and his remains were interred beneath the aisle of Christ Church, immediately in front of the chancel. In Dr. Smith's discourse he says of Dr. Jenney: "He was a man venerable in years, and a striking pattern of Christian resignation under a long and severe illness. He was a man of strict

* Penn. Ch. Doc., p. 295.

honesty, one that hated dissimulation and a lie; exemplary in his life and morals, and a most zealous member of our Episcopal Church."

This testimony is the more weighty from the fact that Dr. Jenney had opposed some projects of Dr. Smith.

The Rev. Dr. Dorr, in his History of Christ Church, gives the following as the inscription—some parts of which are almost obliterated—on Dr. Jenney's tombstone.*

ROBERT JENNEY, LL.D.,
* * Col. S. S. Trinitat. Dublin Studit Alumnus,
Obiit die V. Mensis Januar. Anno Salut. MDCCLXII.
Æt. LXXV.
Age Lector,
Puræ Religionis, honesta veritatis, benevolentissime,
Exemplum velis,
Hunc Christianæ Fidei vindicem, Probilatis Cultorem,
Benevolentia Studia,
Respice, sequere, imitare.
Juxta Hoc etiam marmor, sepulta jacet
JOANNA ELIZABETHA, prædicti ROBERTI JENNY, conjux,
Quæ sex tantummodo dies post mariti sepulturam,
Obiit, anno ætatis suæ LXIV.

Of which the following is a free translation:

ROBERT JENNEY, LL.D.,
An alumnus of Trinity College, Dublin,
Died on the 5th day of January, A. D. 1762,
Aged 75.
Attend, Gentle Reader.
Should you wish an Example of Pure Religion, honest truth,—
Regard,—Follow,—Emulate,
This Champion of the Christian Faith, this teacher of moral rectitude,
In his benevolent zeal.
Also near this marble lies buried
JANE ELISABETH, wife of the before-mentioned ROBERT JENNEY,
Who died only six days after the burial of her husband,
In the 64th year of her age.

* Penn. Doc. Hist., p. 274.

Dr. Jenney left no children by either of his wives.

Before we close this sketch of the parish during the Rectorship of Dr. Jenney, we should state that about the year 1739, the first recorded bequest was made to the parish. The honor of this primacy belongs to John March, Esq., who, Mr. Jenney has told us in his letter of July 30, 1735, was from Jamaica, W. I., who spent his summers in this town for the recovery of his health. He left to the parish the sum of £100, which was expended by the Vestry in having the churchyard put in order, the purchase of a bell, and repairing the parsonage. He had previously showed his generous devotion to the church by the gift of the silver alms basin, on the rim of which is this inscription: "The gift of Mr. John March, to St. George's Church, in Hempstead, 1735."

We do not know whether any tombstone marks the place of Mr. March's burial; but by these gifts he secured a memorial more enduring than any marble could be. Many a one who has been connected with the parish since, and had abundant means, would have done a wise thing for their memories if they had followed Mr. March's example.

CHAPTER III.

1742—1764.

THE REV. DR. JENNEY, having received and accepted an invitation in October, 1742, to take the Rectorship of Christ Church, Philadelphia, resigned St. George's Parish. His resignation terminated a connection which had profitably continued for seventeen years. During this time the Parish made large and substantial gains.

Nearly all the years of the Rev. Mr. Thomas' rectorship were employed in diminishing "inveterate prejudices" against the Church. He had so well succeeded, that when Dr. Jenney came upon the ground, the Church had got beyond the point of asking mere toleration, and of seeming to continue her work only by sufferance. Her excellencies had begun to be seen, and her righteous claims to be admitted. And Dr. Jenney had promptly proceeded to have her position established by obtaining from the town a gift of the property which it had set apart for religious purposes; and perpetuated the transference by the Charter, which secured to the parish a corporate existence

The Vestry proceeded at once to fill the vacancy thus made, by calling to the Rectorship the Rev. Samuel Seabury, from the Mission at New London, Connecticut, and they addressed the following petition to Lt. Governor Clarke to ratify their call:*

"By the Church Wardens and Vestrymen of the Parish of Hempstead, in Queens County, within the Colony of New York, in America:

"WHEREAS, the Reverend Doctor Robert Jenney, who had officiated as Minister of the aforesaid parish, nearly for the Term of Seventeen years, has lately voluntarily Resigned and Released unto us (in whom the Calling and presenting a good, Sufficient, Protestant Minister, to officiate and have the care of souls in the said Parish of Hempstead, does of Right belong upon any avoidance) all his Right to the said parish as minister thereof. Wee, therefore, pursuant to the powers in us residing, by virtue of an Act of the General Assembly of this Colony, entitled, An Act for setling a Ministry, and raising a Maintainance for them in the City of New York, County of Richmond, Westchester and Queens County, and one other Act made by the said General Assembly, for the better explaining and more effectual puting in Execution the aforesaid Act, Do by these Presents Call and Present the Reverend Mr. Samuel Seabury, Clerk, to be Minister of the said Parish of Hempstead. And we do humbly pray, that His Honour the Lieutenant Governor of this Colony, or the Commander-in-Chief for the time being, will be pleased to cause the said Mr. Samuel Seabury to be Inducted to the Parish Church of the said Parish of Hempstead, with all and singular, the Rights, privileges and appurtenances to the same belonging or in any ways Appertaining.

* Ch. Records, p. 34.

In Testimony whereof we have hereunto put our hands and seals at Hempstead aforesaid, this fifth day of December, in the year of our Lord Christ, Seventeen hundred and forty-two.—John Dorland, Samuel Manone, Church Wardens. Jacob Smith, John Cornel, Jr., Joseph Halstead, Wright Frost, George Weeks, Peter Luister, John Birdsal, Jeremiah Bedell, i the mark of James Pine, Vestrymen."*

The Rev. Mr. Seabury, with the approbation of the Venerable Society, accepted the call to Hempstead, and the Lieutenant Governor granted the petition of the Vestry, as the following papers show:

"George Clarke, Esq.—His Majesty's Lieutenant Governour and Commander in Chief of the Province of New York, and the Territories thereon depending in America:

"To all and singular the Rectors, Vicars, Chaplains or parish ministers, Curates, clerks and ministers whatsoever in or through the said Province, or any of you Constituted, Inducted or appointed—or to John Dorland or Samuel Manoon† the present Church Wardens of the Parochial Church of Hempstead in Queens county, and to the members of the Vestry of the said Church, GREETING:

"*Whereas* the said parochial Church of Hempstead aforesaid is now become vacant by the resignation of the Reverend Doctor Robert Jenney, late Curate or Rector thereof, and the Reverend Mr. Samuel Seabury having been, at the request of the Church Wardens and Vestry of the said Rectory or Parochial Church aforesaid, represented unto me as

* The names of some of this Vestry are new. There is no record of their election, and at the next annual meeting, several changes in the Board were made.

† Probably Marvin.

a person they desired to be Inducted and appointed as the Rector or Parish minister for the said Church. —I Therefore Commit unto you the ministers aforesaid, or Church Wardens of the said parochial Church, hereby firmly injoyning and Commanding that you Induct or cause to be Legally Inducted the said Samuel Seabury into the parish Church aforesaid, and into all the glebe Lands now or at any time heretofore appropriated or set apart for the use of the said Church, and into the actual, Real and Corporeal possession of the same. And him so Inducted you shall Maintain and Defend.—And what you shall do in the premisses you shall Certifye to me or to some other Competent Judge in this Behalf, when you shall be thereunto reasonably required, or any one of you who shall be present at the execution of this Mandate.

"Given under my hand, and the prerogative Seal of the said Province, the Seventh day of December, in the year of our Lord one Thousand Seven hundred and forty-two.

"GEORGE CLARKE,
By His Hon's Command.
"GEO. JOS. MOORE, *Dep'y Sec'ry.*"

On the 10th of December this precept of induction was carried into effect by the Rev. Mr. Colgan of Jamaica, as the following certificate attests.*

"This is to Certifye, all whom it may Concern, That on the tenth day of December, in the year of our Lord Christ Seventeen hundred and forty-two, at Hempstead in Queens County, upon the Island of Nassau, commonly called Long Island, in the Province of New York—I Thomas Colgan, Clerk and Rector of the parish of Jamaica in the said County, by virtue of the within Mandate from the Hon'ble George

* Records, p. 37.

Clarke, Esqr., Lieu't. Gouvernour of said Province, did Induct the Rev'd Mr. Samuel Seabury Clerk into the Real, personal and actual possession of the Parish Church of Hempstead aforesaid, of all the Rights, Glebes and Rectory thereunto belonging. In Witness whereof I have hereunto set my hand, the day and date above written.

"THOS. COLGAN.

"*Present*, Will'm Cornell, Micah Smith,
Robert Marvin, Adam Lawrence."

With this formality of Induction, Mr. Seabury's investiture with all the privileges and rights of the Rectorship was not yet complete. There was a further act of "DECLARATION," as it was termed, which was required, by act of Parliament 14th of Charles II. to be made by a minister within two months after entering into actual possession of a Parish.

Mr. Seabury having left some matters unarranged at New London, received permission from Governor Clarke to defer compliance with the requisition until he returned from attending to them; and on February 13th, 1743, he proceeded to fulfill this duty as the following certificate attests:

"Wee the Subscribers, Do hereby Certifye That Samuel Seabury, Rector of the Parish of Hempstead, in Queens County, upon the Island of Nassau, commonly called Long Island, in the Province of New York, on the thirteenth day of February, 1742, [1743], being the Lord's Day, did Read in his parish church aforesaid—Openly, Publicly and Solemnly, the Morning and Evening Prayer, appointed to be read by and according to the book, entitled the Book of Common Prayer, &c., att the time thereby appointed, and Did Openly and Publicly before the Congrega-

tion then assembled, Declare his unfeigned assent and consent to all and every thing contained and prescribed therein, according to this form, viz.: 'I, Samuel Seabury, do Declare my unfeigned assent and consent to all and every thing Contained and prescribed in and by the Book Intitled the Book of Common Prayer and Administration of the Sacraments, and the other Rites and Ceremonies of the Church according to the use of the Church of England, together with the Psaltre and Psalms of David, pointed as they are to be Sung or Said in Churches, and the Form and manner of making, ordaining and consecrating of Bishops, Priests, and Deacons;' and these things we promise to testifie upon our Corporal Oaths, if at any time we shall be duly called thereunto. In witness whereof we have hereto set our hands this thirteenth Day of February, in the year of our Lord, 1742-3.

"BENJN. TREDWELL,
JACOB SMITH,
MICAH SMITH."

The translation of Mr. Seabury from New London to Hempstead, was regarded with interest by the friends of the Episcopal Church, and considered as very favorable to her welfare, as will be seen in the following extract from the proceedings of the Venerable Society for 1742-3:* "Mr. Commissary Vesey acquaints the Society that the Church Wardens and Vestry of Hempstead hath called the Rev. Mr. Seabury of New London; and Mr. S. hath accepted the call on condition that it be approved by the Society, which Mr. Vesey earnestly beseeches them to do, as what will very much contribute to the peace and

* Abstract, p. 45.

edification of the good people of Hempstead. And upon this recommendation, joined to the humble petition of the Church Wardens and Vestry of Hempstead, and of Mr. Seabury, hath consented, &c."

Anderson says *—"The success which attended Mr. Seabury's labors in New London, led to his appointment to the more important sphere of duty at Hempstead, Long Island, when Dr. Jenney was removed thence to Philadelphia, in 1742. The like success waited upon him there; and at Hempstead, Oyster Bay, and Huntington, congregations increasing in numbers and continuing for the most part steadfast amid the wildest outbreaks of religious enthusiasm then caused by many of Whitfield's followers, bore witness to its enduring character."

The Vestry of this parish expressed their gratification for the appointment of Mr. Seabury by the Venerable Society, by the following action:†

"At a meeting of the Rector, Church Wardens and Vestrymen of St. George's Church, in Hempstead, at the house of Geradus Clowes, of Hempstead, on Friday, the 21st of October, Anno Domini, 1743:

"Agreed—That a letter of thanks be sent the Honorable Society from this Vestry for their favour in appointing the Rev. Mr. Samuel Seabury to be Missionary to this our Church of St. George aforesaid, at which meeting the members present were the Rev. Mr. Seabury, Rector, Coll. Cornell and Justice Micah Smith, Ch. Wardens; Mr. Jacob Smith, Mr. Robert Mervin and Mr. Richard Thorn, Vestrymen:"

The following letter was sent accordingly:

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* Church of England in the Colonies, V. 3, p. 426.

† Records, pp. 39, 40.

"HEMPSTEAD, *Oct.* 21, 1743.

"REVEREND SIR:—We, the Church Wardens and Vestrymen of St. George's Church, in the parish of Hempstead, beg leave to approach the Venerable Society for the Propagation of the Gospel in Foreign Parts with our most hearty thanks for the repetition of their favour to our Parish. We are the posterity of those who long ago partook of the benefit of your Charity, and we hope the repeated expressions of your Care for us, will be considered as an Obligation on our parish in general to make a good improvement of the Same. And we take this opportunity to assure the Honorable Society that it appears the greatest concern of our present Minister, the Rev. Mr. Seabury, that we may improve in true religion and piety, answerable to your great favour to us. And we hope the Honorable Society will be pleased to accept the tender of our thanks in behalf of the parish for appointing Mr. Seabury our minister, and believe yt we will endeavour by all means to express our reverence to the Honorable Society by our most Kind and obliging treatment of their Missionary.

"We are, Revd. Sir, yours, the Venerable Society's, most obedient and most humble servants, &c.

"To the Revd. Dr. Bearcroft, Secretary."

Having thus related the steps taken in connection with the Rev. Mr. Seabury's assuming the Rectorship of the parish, we proceed to offer some account of his ancestry and history.

The Rev. Samuel Seabury's ancestors were of Porlake, Devonshire, Eng. It has been affirmed that the ancient form of the name was Sedborough or Seaberry. He was born in Groton,—now Ledyard—Conn., in 1706. He was a grandson of Samuel Seabury, a noted physician and surgeon of Duxbury,

Mass. The father of Mr. Seabury was a man of prominence among the Congregationalists of New London, and held the office of a deacon among them. He appears not to have been entirely satisfied with the results of the religious excitement which had been brought about by the teaching of Whitfield and his admirers. It is related that on one occasion he arose in his seat in the church, and interrupted the noted Mr. Tennant, who was preaching, saying—

"Sir—You are continually crying—'Come to Christ,' —'Come to Christ,' 'Bring your sins to Christ;' But, sir, you do not tell us how to come or how to bring our sins to Christ. You speak as if they were to be put in a basket, and taken somehow to Him. Let us have instruction, as well as exhortation."*

The change in his son's Church views did not, apparently, alienate the deacon's affection. He died aged eighty-six years, Dec. 17, 1759, while on a visit to his son at Hempstead, and his remains were interred in St. George's churchyard.

In Mr. Seabury's early manhood he officiated as a licensed preacher to the Congregationalists; but, says Sprague,† was never Congregationally ordained. He married Abigail Mumford, a relative of his Episcopal neighbor, the Rev. Dr. McSparran. This lady was the mother of Bishop Seabury. She died in 1731.

In 1733 Mr. Seabury took as his second wife Elizabeth, daughter of Adam Powell, a merchant of Newport, R. I., and a granddaughter of Gabriel Bernon. She survived her husband thirty-five years and at-

* MSS. of Rev. Dr. Sam. Seabury, p. 6.

† Epis. Pulpit, p. 149

tained a venerable age, dying Feb. 6, 1799, in her 87th year. She was buried in St. George's churchyard, by the side of her husband.

Mr. Seabury's grandmother was Elizabeth Alden —a descendant of John Alden, who is said to have been the first man that landed on Plymouth Rock. Mr. Seabury was thus, remarks Dr. Hallam,* the descendant of a godly seed, the heir of an hereditary piety.

Mr. Seabury's social relations with Dr. McSparran doubtless contributed towards the convictions he came to entertain concerning the divine constitution of the ministry and the Church. For Dr. McSparran, who was Rector of the Episcopal Church at Narragansett (Tower Hill) R. I., was a man of great mental ability and influence. And Mr. Seabury's attention had already been drawn to these subjects while he was a member of Yale College. For he was a student there at that memorable period, when the Congregational "standing order" were astonished, horrified, and intensely angered by the announcement of Dr. Cutler, the President of the College, that he had become an Episcopalian. In the bitter strife and confusion which arose in consequence of this avowal, Mr. Seabury found his studies interrupted, and therefore transferred himself to Harvard University, where he graduated in 1724.

Being convinced of the necessity of Episcopal ordination to a valid ministry, he determined to seek it. With this purpose, leaving his family, he took passage for England in the spring of 1730. He carried with

* Quoted by Sprague, p. 150.

him the following letter of commendation from the Rev. Dr. Timothy Cutler, of Christ Church, Boston, to the Secretary of the Venerable Society.*

"BOSTON, 23 *March*, 1729–30.

"SIR—This waits upon the Society, in the hands of one Mr. Seabury, a person who, upon true and regular conviction, is come into the bosom of our excellent Church, and now humbly desires a Mission from the Society in her service. My acquaintance with him is earlier than my own Mission, and I have had further opportunity of informing myself of him from the Dissenters, among whom he has preached, and find everything in favor of his sobriety and good conduct, for which reason he has my ardent wishes of success in the affair, and my intercession for him to the Society, with the deepest humility and respect due from

"Their and your obedient, &c., &c.

"TIM. CUTLER."

Dr. McSparran also wrote to the Secretary of the Society, as follows:

"NARRAGANSETT, *May* 20, 1730.

"REV. SIR—Mr. Samuel Seabury, at whose hands you will receive this, was educated at the seminaries of learning here, and did, for some time, preach to the Dissenters, by whom he is well reported of for a virtuous conversation. He has, for some time past, conformed to our Church, and, manifesting a desire of going upon the Society's Mission, I thought it became me to encourage a person of his merit by recommending him to the Society's notice. The place of his birth and most intimate acquaintance is Groton, in the neighbourhood of New London, which I

* His. Coll. Am. Col. Church, Mass., p. 256.

thought proper to observe, in hopes that it might prove an inducement to determine his Mission to that place, &c. &c."*

JAMES MCSPARRAN."

The application for orders was successful, and Mr. Seabury was ordained Deacon, and shortly afterwards, Priest, probably by the Bishop of London. And on the 21st of August, 1730, he appeared before the Venerable Society, and, after due examination and enquiry, was appointed a Missionary to New London, Conn. He remained in England a few months after his ordination. On the 30th of August, 1730, he preached in St. Michael's Church, Cornhill, from 1 Thess. 5 : 17 : "Pray without ceasing." This sermon, still in the possession of his descendants, shows Mr. S. to have been a preacher of great earnestness, directness of address, a devout spirit, and an excellent logician. These traits are manifested perhaps still more forcibly in another sermon, preached by him at this period, in which he maintains with great lucidity in the arrangement and statement of his argument, that the use of a Liturgy and prescribed forms of prayer, are both Scriptural, and best adapted to the spiritual needs of men in public worship.

Returning to this country in 1732, Mr. Seabury commenced his labors in New London, as the first minister of St. James' Church, where, for the succeeding ten years, he prosecuted the duties of his calling with assiduity, and with an encouraging degree of success. Before leaving New London, he preached a

* Ch. Docu. Conn., Hawkes and Perry, p. 142.

sermon which was "Published at the desire of some who heard it."

The few productions of Mr. Seabury's pen which have been preserved, make us regret that he had not published more. They show that he was a man of no ordinary mental capacity. He took hold of subjects with a firm grasp, and treated them with vigorous common sense, and was able to convey the impression that he was thoroughly convinced, himself, of those things of which he sought to convince others.

The materials from which to gain a just comprehension of him are very scanty. Yet it is evident from even the little we have, that he was a person of superior endowments. It is the misfortune of the Church to have heard so little about him: so little, indeed, that to this day, where the name of Samuel Seabury is mentioned, it is by many persons supposed his son, the Bishop, must be meant. In fact, the conspicuous figure of the son, has really cast into the shade the name of his excellent father. Yet those qualities which made the son a man of mark, were inherited from his father. The only idea we have been able to obtain of Mr. Seabury's personal appearance was from the recollections of an aged parishioner * who was born in 1771, seven years after Mr. Seabury's death; and himself died in 1863, aged 92 years. He remembered the description given of Mr. Seabury by his father. "My father described him to me, as, seated on a strong sorrel horse, he made his way to Oyster Bay and Huntington, with his saddle-bags strapped to his saddle. He was strongly

* John Bedel, Esq., late Senior Warden.

built, but not tall, and he had a countenance which was intelligent and kindly, and showed decision and firmness. He wore a three-cornered hat, and small clothes and top boots. He rode well, but sometimes he could not make the journey in time to have service and return the same day."

At the time Mr. Seabury became the minister of Hempstead, the labors and influence of his predecessors, Thomas and Jenney, had begun to bring forth increasing good fruits, a recompense to their devoted efforts. Prejudices and enmities had nearly expended themselves. Most of the inveterate opposers of those good men and of Christ's Holy Church had died. A more tolerant and intelligent generation occupied their places; and the services of the Church were not only accepted, but even sought after in all directions.

Mr. Seabury, who evidently possessed a most vigorous constitution, endeavored to improve every opening; and the church records show that his ministrations were extended to all parts of Queen's County east of Jamaica, to Huntington, and also to many places in Westchester and Dutchess Counties.

The parsonage, built in 1682, being in a ruinous state, one of the first acts of the Vestry under Mr. Seabury's ministration was to take proper measures for its repair. The following is the record of the proceedings in the matter:

"Whereas the Parsonage house in Hempstead is now very much out of repair, So that if immediate care is not Taken thereof great part of it will be incapable of being Inhabited if not in danger of falling Down. We therefore, whose names are here under

written, Do hereby promise and Oblige ourselves, To pay unto such person or persons as shall be nominated and appointed by the Major part of the Vestry of St. George's Church to receive the same and to manage the work, the respective sums of money here under mentioned against our several and respective names, towards the re-building of the said parsonage house, as to the said managers in their Discretion shall be thought fit. In witness whereof we have hereunto set our hands, the thirteenth Day of March, Anno Domini, 1743.

	£	*s.*	*d.*
John Cornell	6	0	0
Richard Thorn	5	0	0
Rich'd Cornell	2	0	0
John Smith	3	0	0
John Seeving	2	0	0
R'd Cornell	0	10	0
Z. Southward	0	5	0
Benj. Lester	1	0	0
Henry Allen	1	4	0
Ben. Treadwell	5	0	0
Benj. Hewlett	1	0	0
Jos. Kissam	2	0	0
Charles Peters	2	0	0
Mrs. Allyn	1	10	0
James Hewlett	0	10	0
Samuel Searing	0	10	0
Micah Smith	2	0	0
Tim'y Smith	1	0	0
Ino. Mitchell	0	8	0
James Smith	0	10	0
John Cornell	1	0	0
Henry Smith	0	8	0
Jon. Smith	1	0	0
Daniel Pine	3	0	0
Jno. Wolley	1	0	0
S. Pearsall	0	5	0
Dan'l Kissam	1	0	0
Jos. Hewlett	0	5	0
S. Hewlett	0	5	0
Jno. Peters	0	10	0
R'd Townsend	0	8	0
R'd Williams	0	10	0
R. Marvin	2	10	0
Cornl. Cornell	1	4	0
Jacob Smith	3	0	0
Thos. Lee	1	0	0
Benj. Cornell	1	0	0
Peter Smith, Sr.	0	10	0
J. Sprung	0	5	0
Jos. Smith	3	0	0
Adam Mott	2	10	0
Benj. Lewis	0	5	0
Wm. Latham	0	3	0
Jos. Valentine	1	0	0
Uriah Mitchell	1	0	0
Phil Allyn	1	0	0
Jno. Townsend	0	5	0
Lefft. Hogewout	1	10	0

"At a meeting of the Rector, one of the Church Wardens and Vestry of St. George's Church in Hempstead, at the house of G(eradus) Clowes, on Tuesday, 29 May, 1744:

"Agreed, To proceed in building the parsonage house, in hempstead, this present year.

"Agreed, That the Rev. Mr. Samuel Seabury, the church warden Micah Smith, and Mr. John Dorland, be the Managers for the building the parsonage house and be authorized to receive the money subscribed, in a subscription for that purpose.

"Dated in Hempstead, the 13th day of March, Anno Domini, 1743."

The subscriptions of £66 10*s* were apparently not all that were made for the re-building. And it appears that the amounts obtained were not quite sufficient to meet the outlay required, for:

"At a meeting of the Rector, Church Wardens and Vestrymen of St. George's Church, in Hempstead, the 25th March, 1746:

Present, Mr. Seabury, *Rector.*

Micah Smith, Richard Thorne } *Church Wardens.*

Joseph Smith, Robert Marvin, John Dorland, Leffert Haugewout } *Vestrymen.*

"Agreed, That Mr. Richard Thorne (having Disbursed and paid off Sundry persons having Demands on Account of Building the parsonage house in Hempstead, and has also undertaken to Discharge all other Debts which are due on that account), shall be repaid him by the first day of May next, and if there happen to be any unpaid at the time, from thence,

Lawful Interest shall be allowed him until the same be Discharged, and that if any money be paid by him after the said first day of May towards the said parsonage, the same shall be Remitted to him in manner aforesaid, to be paid in equal proportion by the Rector, Church Wardens and Vestrymen present at the meeting above said."*

It is to be supposed that this agreement was comprehended by the parties to it, though its language is rather ambiguous to us.

Immediately after this agreement is the following entry, by another hand:

"*May* 30, 1739.—Then received from the Rector, Church Wardens and Vestrymen Seven pounds fifteen, in full of the above obligation.

"RICHARD THORNE."

"1739," here is clearly an error in writing, as the undertaking was not begun until 1743.

Mr. Seabury made reports regularly to the Venerable Society, which had appointed him its missionary. But in those forwarded by him during the first two years of his ministrations in Hempstead, we do not find any statements of the condition of the Parish differing from those which had been already given by Dr. Jenney. But the following extracts from his communications to the Society will afford an interesting account of Mr. Seabury's experience and labors in the years following. In 1746, he thus wrote:

"The people have imbibed Quaker notions, and are loth to come to the sacrament. I had two new communicants, and want copies of the 'Reasonable

* Church Records, p. 43.

Communicant.' I have baptized many adults and a vast many children since my mission at Hempstead, many of whom are grown to years to join in the public worship. It is a genuine work of charity to give them prayer books. I want catechisms with questions, to try whether the catechumens understand the answers."

"The sectaries of all sorts (who abound in this parish) and professed infidels exert themselves to the utmost to hinder the growth of the Church; and the more diligence I use, the more the infidels particularly seem to be inflamed, yet the Church manifestly gets ground."

The following is the first reference we find to Mr. Seabury's son Samuel—afterward the Bishop of Connecticut, and who at the time of his father's removal to Hempstead was about 14 years old.

"*September* 30, 1748.—My son is now studying physic, and before he be of age to present himself to the Society, I intend he shall spend one or two years at Edinboro' in the study of physic. I wish the Society to give him a place in their books, and grant what Commissary Vesey may recommend in regard to Huntington. He is not yet nineteen. He may be employed at some small allowance, as I presume to hope at Huntington, in reading prayers and sermons, and in catechising, to good purpose, before he will be of age for Holy Orders."

Enlarged accommodations for an increasing congregation being necessary, an additional gallery was built in 1753. The following being the subscribers for the necessary outlay:

	£	s.		£	s
David Allgeo	10		Joseph Kissam	3	
Josiah Martin	20		John Brown	3	
Richard Thorne	5		James Wood	2	
Leffert Hagawout	8		Samuel Seabury	2	
Benjamin Hewlett	2		Jacob Johnson	0	8
James Smith	1	10	Daniel Pine	5	
Isaac Golden	1		Valentine H. Peters	3	
John Peters	5		Richard Ellison	1	
Robert Marvin	5				

The number of communicants at this time was seventy-eight.

In 1748, Mr. Seabury informed the Venerable Society that at Huntington a considerable number of people had conformed and built a church for the worship of God, according to the liturgy of the Church of England, and that he had frequently officiated there. But he could not give them as frequent visits as was desirable for them. That their need might be in a measure supplied, the Churchmen at Huntington, addressed a petition to the Venerable Society that Mr. Samuel Seabury, Jr., might be appointed as catechist for them—of which the following is an extract:

"We are inhabitants of a town, which, till of late, has been under great prejudices against the Church of England, a few excepted; but by late enthusiastic confusions,* which mightily prevailed here, Some of us have been awakened to consider the consequences of those principles in which we had been educated, and by the assistance of the Reverend Mr. Seabury, the Society's missionary at Hempstead, who has been

* Referring to Whitfield's operations.

very ready to visit us on week days, and to perform divine service among us, we have most heartily embraced the established Church, and think it our duty, for our own improvement in true religion, for the good of our country, and for the honour of God, to join with our neighbours, conformists, and do all in our power for the promotion of the interests of the established Church; in our zeal for which, we have built a church, that, in a little time, will be commodious for public use; but as we are eighteen miles distant from Mr. Seabury, who is the nearest Missionary, and he being obliged to attend two churches in his own parish, viz., those of Hempstead and Oyster Bay, we, therefore, most humbly beg the Society to attend to our prayers, which is, that Mr. Samuel Seabury, the son of your worthy Missionary, a young gentleman (lately educated and graduated at Yale College) of a good character and excellent hopes, may be appointed the Society's Catechist at this place, and perform divine service among us in a lay capacity, with some allowance from the Honourable Society for that service.

"In testimony of our sincerity, we have to this affixed our subscription of such sums of money as each of us respectively promise and oblige ourselves to pay to Mr. Samuel Seabury aforesaid, yearly, in half yearly payments, for the space of three years, for officiating amongst us; which subscription, we beg the Honourable Society to believe, will be punctually paid by the Honourable Society's most humble petitioners, the subscribers.

"H. LLOYD,
and others."*

Mr. Lloyd started the subscription towards the

* Ch. Doc. Conn., Hawks and Perry, p. 247.

church he mentions by a gift of £145. The sum of £5 was paid to John Davis for the site. The request for the appointment of Mr. Seabury as catechist was granted, and the sum of £10 was ordered by the Society.

When the Rev. Mr. Seabury began to officiate at Huntington, a severe attack was made upon him by a preacher at that place as being an intruder, and as one who was a destroyer of souls and a hinderer of Christ's work. This virulent attack, which was but the manifestation of the evil temper towards the Episcopal Church which had been excited by Whitfield's preaching, who, although himself a minister of that Church, could not recognize the existence of real piety as being possible to her members, and who resembled the Maronites of Asia Minor, who declare that every Maronite will be saved and every one else will be accursed. Mr. Seabury is said to have published a reply to this assault which was couched in gentle terms and manifested a forbearing and kindly spirit, well adapted to convince a gainsayer. But "Leviathan is not so tamed." The man of bitter spirit proposed to Mr. Seabury a public discussion of their different religious systems. To this proposition Mr. S. replied: "I have no leisure for controversy—nor delight in it. My great desire is (so far as God will enable me) to prosecute the commission and command of our Lord as given in Luke 24: 47: "That repentance and remission of sins should be preached in His name among all nations."

This is probably but one example of many attacks which our early missionaries had to encounter. For

we find in Mr. Seabury's correspondence the remark: "The Church in the Province of New York is truly Militant, being continually attacked on one side or the other; sometimes by the enemies of Revelation, at other times by the wild enthusiasts; but in the midst of them, true religion gains ground." The condition of things and the quiet advance of the Church in despite of opposition, is related in the following extracts:

1750, *October* 5.—"Religion prospers, though infidels try to weaken it. The new church at Oyster-bay, which has been some years in building, is so far completed as to be convenient for use, and was dedicated to the service of God according to the Liturgy of England, on the 14th of June last.

"The church at Huntington is also rendered very commodious, and a congregation of fifty or sixty persons, and sometimes more, constantly attend Divine service there, who behave very devoutly and perform their part in Divine worship very decently. They had taken from them in the late mortal sickness four of their most substantial members, who bore the principal part of building the church, which has very much weakened their ability, and they have desired me to ask of the Society a folio Bible and Common Prayer Book, for the use of the church."

1752, *March* 26.—"Religion has gained but little in our bounds the winter past, the Church having been troubled with some disturbers from a pretence that could hardly have been suspected. The increase of our congregation had brought us to a resolution to build galleries in the church, which were accordingly erected by subscription, are well-nigh completed, and are commodious to entertain one hundred and fifty people, which some restless spirits, enemies

to the Church and Revelation in general, envying (as I fear) the Church's prosperity, have made an occasion to raise a party who seem zealous for nothing but contention; but I hope, by the moderation of those who have the good of the church at heart, that the ill-effects and mischief intended will be obviated."

Mr. Seabury, like every minister of the Church in North America, became increasingly sensible of the evil and anomaly of the Church not being provided with a Bishop, and he felt constrained to address the Bishop of London a letter, in 1753, urging that a Bishop be consecrated for the American Colonies. His arguments were like those used by Caner and Chandler and hosts of others; and as little effectual. The Church was hindered by politicians. And these cared not if three out of every ten candidates for ordination who sailed for England either died of small pox contracted in England or by shipwreck.

In answer to a request from persons in Dutchess County, he visited it; and finding the people were attentive to hear, and that they were eager for the services of the Church, he repeated his visits, and after a time, by the direction of the Venerable Society,* formally took them under his pastoral care; although one might think he was already well burdened. Among the places in which official acts are recorded as having been done by him in that county mention is made of Poughkeepsie, Fishkill, Phillipsborough, Nine-Partners, Rumbout, Bateman's Precinct, and Crom-Elbow.

* Church Documents, Connecticut, Vol. i. p. 324.

Mr. Seabury frequently refers to the extreme difficulty he experienced in convincing the people in his missionary field of the duty of observing the Sacraments. They had not been taught to attribute any value to them, but only to preaching, and a verbal declaration of adhesion to Christianity. This repugnance was mainly owing to the influence of Quakerism in this region. In discarding the sign, the inevitable result was, that soon they also discarded the things signified thereby. And so, as one of the missionaries declares, "In those villages where the Quakers were formerly most numerous, there is now the least appearance of any religion at all."*

"1757, *May* 31.—£1 a year for the past year, and 25*s* a year for next year, is allowed to Newport, the sexton, for sweeping and keeping the church clean, and for his service on Sundays in ringing the bell. He is to demand 2*s* for tolling a funeral bell."

In 1761 the number of inhabitants of Hempstead was 5,940; communicants, 72; professors of the Church of England, 750. No other place is kept up for public worship, says Mr. S., in his letter of April 5th, 1759, except a Quaker meeting-house. But in 1761, there was an Independent preacher on the ground. Meanwhile the congregation at Oyster Bay continued large. At Huntington, the church was well filled and the people had "purchased a house and glebe, worth about £200 N. Y. currency, which they are ready to make a conveyance of for the use of the Church at Huntington forever, hoping to have leave

* Documen. Hist. New York, Vol. 3, p. 327.

within a year or two, to send over a candidate for holy orders." It appears from letters from Dr. Johnson and their own petition that they applied in 1762 for a missionary.

Faithful and unremitting in his labors as Mr. Seabury was, the people did not generously supply him with the means for a comfortable support, and in addition to his "care of all the churches," he was compelled to resort to teaching, in order to obtain the funds to supplement his inadequate salary. He built a school-house in the rear of the Parsonage, which was removed, it is said, about 1820, the Rev. Mr. Hart having either enlarged it or added a separate building, for lodgings for the pupils.

In connection with Mr. Seabury's school there appeared in the New York Mercury, the following:

"A CARD.—The Rev. Mr. Samuel Seabury, of Hempstead, in order to enlarge his school, has engaged a young gentleman as usher, who is candidate for orders. Mr. S. will entertain young gentlemen at his own house in a genteel manner at £30 per year, schooling, washing and wood for school-fire included. March 27th, 1762."

This school obtained much repute, and its advantages were appreciated by many of the principal families of New York City and all over Queens County.

Among his pupils in 1754-63 were the following—Philip son of Philip Allen; a son of Justice Simon Cooper of Oyster-Bay; James son of Charles Crommeline;* Henry and Telamon Cruger; Thomas

* A Governor of Columbia College in 1780.

Frost; John, son of Benj. Hicks; David Jones; James, son of Dr. Wm. Farquher of New York; Daniel, Robert and John Grenel; Philip Hicks; Arthur, son of Benj. Jarvis of New York; Gilbert Lester; William, son of Dr. Lawrence, of Mosquito Cove;* Joseph, son of Daniel Kissam; Jacob, son of Joachim Melchior Magens, a Lutheran minister of Flushing; Henry Montressor; Benjamin, son of Hendrick Onderdonk;† Micai (Micajah?) and Jotham Townsend;‡ Epenetus, son of Capt. Micajah Townsend; Thomas Truxton, the afterwards famous commodore; John Taylor, James Rockwell, Daniel Wiggins, Isaac Wilkins, from Jamaica, W. I.; who became a clergyman, and rector of St. Peter's, Westchester County; and Charles, son of Jacob Valentine of Oyster Bay.

In Mr. Seabury's report to the Society, March 26, 1762, he states that he had been the happy instrument, under God, in bringing eleven adults to baptism, who all appeared properly affected on the occasion. "One of them particularly, Joseph Cheeseman, declared publicly, that it was after considering most other professions, and upon mature deliberation, he had determined to make the solemn confession of his faith in the Church of England; and accordingly, himself, his wife and eight children were baptized."

Mr. Seabury had marked success in bringing persons

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* Now Glen Cove.

† He became a physician, and died 1772, at Eustatia.

‡ He became a clergyman; was a Tory, and was lost in 1779 on a voyage to Nova Scotia.

to baptism. During the twenty-two years of his ministry in Hempstead, he baptized 1,071 persons. A number of these are recorded to have been baptized "by immersion." He was in a proper sense of the term "a Baptist." The parish records abundantly prove that Mr. Seabury remitted none of his labors to the very end of his life. He was constantly passing from point to point in his extended field of labor, seeking to win souls to Christ; and his utter forgetfulness of self, cannot but have mitigated towards him the opposition of which he had so often to complain, and with his well doing "put to silence the ignorance of foolish men."

In the midst of his faithful endeavors his career was brought to a close. Having taken a voyage to England in June, 1763, probably to seek surgical aid, he returned in 1764, in the language of his wife, "a sick—a dying man."* In a newspaper of that day appeared the following notice of his death:—"Rev. Mr. Seabury died of a nervous disorder and an imposthume in his side, June 15, 1764, aged 58; a gentleman of amiable, exemplary character, greatly and generally beloved and lamented."—*New York Post-boy.*

His remains lie interred in St. George's churchyard, and the stone at the head of his grave has this inscription:—

"Here lyeth interred the body of the
Rev. Sam'l Seabury, A.M.
Rector of the parish of Hempstead,
Who with the greatest diligence
And most indefatigable labour,

* Updike's Narragansett Church, p. 134.

For 13 years at New-London,
And 21 years in this parish,
Having discharged every duty
Of his sacred functions;
Died the 15th of June, A. D. 1764, Æt. 58.
In gratitude to the memory of the best of husbands
His disconsolate widow, Elizabeth Seabury,
Hath placed this stone."

I do not find the record of any action taken by the Vestry on the death of their faithful and most excellent Rector. It seems hardly credible that they neglected to perform this duty of respect; and we may justly suppose that such action was taken, but that there was a neglect to record it.

Mrs. Seabury survived her husband 35 years, dying in February, 1799, at the age of 87 years, and was buried by the side of her husband. Dr. Carmichael, in his historical discourse,* says, on the authority of a letter of Mr. Cutting, presently to be quoted—that the church purchased a lot of ground and built a house upon it and gave it to Mrs. Seabury. She sustained herself by taking boarders, and in 1767 Lieut. Harry Munroe, Archibald Campbell, and Col. Martins' son are named among those who boarded with her.

The year before Mr. Seabury died, a second enlargement was made of the churchyard, by a grant from the town, as is stated in the following extract:

"1763, *April* 5.—Samuel Clowes, John Dorland, Leffert Hagewout, Richard Hewlett, John Jackson, Daniel Kissam, Robert Marvin, Jacob Mott, Epenetus Platt, Isaac Smith and John Townsend petitioned

* Rise and Progress of St. George's Church, Hempstead, 1841.

the town to grant St. George's Church such a parcel of ground, joining on the east side of the churchyard, as that the burying ground may be enlarged as much as the town shall see fit, since the east end of the burying-ground is filled with graves, and the west end, which is not enclosed, is necessary to lay open for the congregation to tie their horses on, as many families have, of late, begun to bury their dead in said churchyard. It was voted by a majority that the land on the east side of the churchyard, on the south side of the lot of Jeremiah Bedell, Jr., be set apart for a public burying-place, to extend as far east as Totten's lane, and southerly on the road."—F., 1.

The "Totten's lane"—here spoken of may be that referred to in the following action by the town:

"1767, *April.*—The town vote to stop the lane on the east side of the burying-ground, and to set over the land in said lane as an addition to the burying-ground, and the trustees are to stop up said lane, and fence in the burying-ground, and hire out the pasture there the ensuing year."

This was confirmed by the Commissioners of Highways in 1769.*

As an illustration of the sentiment of the times and of the changes which time and experience effect, it may be recorded that in June, 1763, Mr. Seabury expressed great thankfulness that "his ticket in the Light House and Public Lottery of New York drew a prize of £500."

Of the children, four sons and three daughters, left by the Rev. Mr. Seabury, it is not necessary to say anything relating to his son Samuel; who more than

* F., 44, 82.

fulfilled all his fond father's anticipations, and obtained for himself the place of renown in the history of the Protestant Episcopal Church in America as its first Bishop. Oct. 1756, he married Mrs. Mary Hix, of New York.

Another son—Adam—became a physician, and established a wide reputation in Hempstead for excellence in his profession. He married, June, 1762, Miriam Peters, and his descendants are with us. A daughter, Elizabeth, in 1762, married Benjamin Treadwell. And another daughter, Abigail, in 1768, married Gilbert Van Wyck.

CHAPTER IV.

1766—1784.

FOR nearly two years after the death of the Rev. Mr. Seabury in June, 1764, St. George's Church was without a Rector. About a month after his decease, his son, then the Rev. Samuel Seabury, and missionary at Jamaica, acquainted the Venerable Society of his father's death, by which "a very large congregation of decent and well-behaved people were left destitute." And he conveyed a request from the Vestry of St. George's that the Society would still consider them in the number of its missions, and permit them to look out for some proper person to succeed their late worthy minister. Mr. Seabury promises, in the mean time, to give them such assistance as his duties to his charge at Jamaica will admit of. And in a subsequent communication, he states that he had fulfilled his promise and had baptized here, ten children.

In June, 1765, the Rev. Mr. Seabury forwarded a petition to the Society from the Vestry of St. George's Church, and accompanied it with a letter from himself, which declares the nature and object of the petition, and describes the internal condition of this

parish at that date. This letter, deserving especial attention, was as follows:

"JAMAICA, *June* 28, 1765.

"REV. SIR—The enclosed petition from the church wardens and vestrymen of the parish of Hempstead, I have been desired by them to forward to the Honorable Society. They have called and presented to that parish the Rev. Mr. Cutting, the Society's present Missionary at Brunswick, N. J., and as the Church people at Hempstead are very much pleased with Mr. Cutting, and very desirous of having him for their minister, and as I think (from the acquaintance of twelve years) that he is well qualified to supply that parish, and that he will do real service therein to the cause of virtue and religion in general, and to the interest of the Church in particular, I hope the Society will not think me too presuming when I say, that I think his removal thither will be attended with happy consequences. Tho' the congregation there is large, yet a great part of it is composed of those who have had no religious impressions made on them by their parents in their younger years. They come to church rather from habit than a sense of duty and love of religion. * * * It is evident to the most superficial observer that where there have been the greatest number of Quakers, there infidelity and a disregard of all religion have taken the deepest root; and if they have not entirely corrupted the religious principles of the other inhabitants, they have at least very much weakened them and made them look upon religion with indifference. * * *. This seems to be the reason why the people of Hempstead, tho' able to do considerable towards the support of their minister, are so very backward. '*

* Doc. His. N. Y., Vol. 3, p. 328.

This is not an agreeable statement of the prevailing temper of the parish—and one hopes that the traits of a parish are not transmitted and perpetuated from generation to generation, as are those of individuals and families. But there are evidences that for many long years after this, the parish was deficient in a generous care of its pastor, and that as it had suffered Mr. Seabury to seek a part of his maintenance by teaching, so several of his successors were compelled to disregard the apostolic injunction, and their own ordination vows, to "give attendance to reading, to exhortation, to doctrine: give thyself wholly to them:"* and resort to various measures to obtain that supply to their needs which their people could have given them, if they had been so minded.

The society granted the request for Mr. Cutting's transfer from New Brunswick to Hempstead, and July 24, 1766, a precept for his induction to St. George's parish was issued to the Rev. Mr. Seabury, of Jamaica, by Sir Henry Moore, Governor of the Province. The induction took place August 11th, 1766; and a certificate of the Rev. Samuel Seabury was given that he, "Rector of the parish of Jamaica, by virtue of the within written mandate, did induct the Reverend Mr. Leonard Cutting, Clerk, into the real, actual and corporeal Possession of the Parish Church of Hempstead, called St. George's Church, together with all its Rights, Privileges, Dignities, Immunities, and appurtenances whatsoever."

The subscribing witnesses were:

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* 1 Timothy, 4 : 13.

Daniel Kissam,	James Wood,
Timothy Smith,	James Turner,
George Watts,	John Potters,
George Reirson,	Cornelius Vannostrand,
Leffert Haugowort,	A. Seabury.

A few weeks after, viz., September 21st, 1766, Mr. Cutting complied with the legal requisition to make —after reading Morning and Evening Prayer according to the Book of Common Prayer—"publickly before the Congregation then assembled, his unfeigned assent and consent to the use of all and every thing contained and prescribed by the Book entitled the Book of Common Prayer: * * Also he did read a Certificate under the Hand and Seal of the Right Reverend Father in God, Richard, Lord Bishop of London, of his having declared Conformity to the Liturgy of the Church of England."

The witnesses to this public declaration by Mr. Cutting of his assent and obedience were

Richard Thorne, Elias Dorlin, 3d,
A. Seabury.*

At the first meeting of the Vestry, after the induction, Nov. 5th, 1766, it was agreed to return thanks in a letter to the Society for supplying the Mission in the room of Mr. Seabury.

"Present the Rev'd Mr. Cutting, *Rector*, Mr. Leffert Haugowout, *Church Warden.*

James Wood,
James Turner,
John Peters,
} *Vestrymen.*

* Church Records, p. 79.

Such letter was accordingly sent "to the Rev. Dr. Burton, Secretary to the Society for the Propagation of the Gospel in Foreign Parts."

For an account of the clergyman who was thus installed in the place which had been so well filled by the Rev. Mr. Seabury, we are largely indebted to the information gleaned by the Rev. Dr. Sprague, and given in his "Annals of the American Episcopal Pulpit."

Leonard Cutting was born at Great Yarmouth, in the County of Norfolk, England, in the year 1724. He belonged to an ancient and respectable family; some of his ancestors having at different periods, filled the office of High Sheriff of Norwich, &c. He was left an orphan at the age of nine years, in the charge of his aunt. Admitted a member of Pembroke College, Cambridge, he became Bachelor of Arts, 1747. His little property was exhausted in obtaining his education, and being in straits, he suddenly resolved to come to America. Not being able to pay the price of the passage, he bound himself, after a custom which then prevailed, to the Captain of the ship, to give him the returns of his labor till the cost of his passage was refunded. He secured, during the voyage, the confidence and esteem of the Captain as an exemplary young man, intelligent, honorable, trustworthy, and entitled to full confidence; and was thus enabled to obtain lucrative occupation, on landing, as manager of a plantation, first in Virginia and then in New Jersey. While thus occupied he was providentially met by a former College friend—the Rev. Samuel Cook, a missionary in the employ of the Venerable Society,

who immediately sought and obtained for Mr. Cutting—in 1756,—the position more appropriate to his acquirements and congenial to his tastes, of Tutor in the Greek and Latin tongues in King's—now Columbia College, in New York City: from which College he received the honorary degree of A.M. in 1758, and his name is found in the first list of the names of those upon whom the College conferred her honors.

In this position he remained until 1763. During this time, feeling it his duty to devote himself to the sacred ministry, he diligently pursued the studies which would fit him to discharge the obligations of the holy office. After due preparation he proceeded to England, and he was prepared for his successful application for orders by a letter from Dr. Samuel Johnson, President of King's (Columbia) College, under date of May 10, 1763, to the Secretary of the Venerable Society, in which he says: "Mr. Hubbard, from Guilford, and Mr. Jarvis, from Middletown, design to wait on the Society in the fall, as does also Mr. Cutting, a gentleman bred at Eaton and Cambridge, in England, a person of piety and virtue, and of much learning and eloquence, who, for seven years, has been one of my assistant tutors at King's College, and is now desirous of orders, and some vacant mission."*

He was ordained, December 21, 1763, to the Diaconate, and Priest, shortly afterwards. In 1764, he returned to this country, having been appointed by the Venerable Society its missionary at New Brunswick and Piscataway, New Jersey, where he

* Church Documt. Conn., Vol. 2, p. 37.

remained until transferred to Hempstead, in July, 1766.

Mr. Cutting appears to have entered upon his work in his new Mission in a very hopeful spirit, notwithstanding that he had early experience of the faithfulness of the description which the Rev. Samuel Seabury, of Jamaica, had given of the parish to the Venerable Society. It was not long before he found the parish made inadequate provision for his support, and he was obliged, in order to supplement his insufficient salary, to continue the classical school which Mr. Seabury had begun.

After Mr. Cutting had been here about a year, he made to the Venerable Society the following report:

"*April* 9, 1767.—It is with pleasure I can inform you of the civil behavior of the congregation of Hempstead towards me. They have built a barn* and put the house in convenient repair, and endeavor at present to render my situation easy and comfortable. The Mission is very extensive, and as the severity of the weather came on before I was well settled, I could not take such a circuit round the country and can't give so perfect an account as I could wish. The church is generally well filled. It is difficult to form a judgment of the real members from the number of those that attend, as I find persons of different denominations pretty constant in their attendance and apparently devout during the performance of Divine Service; but according to the best calculation I have as yet been able to make, there are about ninety families in Hempstead township, profest members of the Church of England. The Dutch are numerous and powerful, and declare

* Replaced by another in 1800.

to me their regard to our Established Church.* The Quakers and their adherents are, I think, the next in number. The Presbyterians appear to me at present to be the fewest. I find it for the interest of religion and the Church, to make in regard to my external behavior no difference betwixt the members of my own and other congregations. I have baptized at Hempstead fifteen white children. I find it very difficult to demand Godfathers. Necessity, I hope, will excuse me, if I accept frequently of the parents. I must go to their houses and comply sometimes with their humors, or the children will go unbaptized. The communicants that I have seen present have been about thirty-five at one time. The long interval† betwixt the death of the late Mr. Seabury and my being appointed, has been of some disservice to the Church.

"I officiate at Oyster-Bay every third Sunday. The greatest numbers there are Anabaptists and descendants from Quakers. This town (Hempstead) is of large extent.‡ As the weather now grows moderate, I propose visiting every part of the Mission as often as I can on week-days, that I may be enabled to give a more perfect account to the Society in my next."

The purpose thus expressed by Mr. Cutting, was not soon fulfilled. It was ten months afterwards before he forwarded to the Society the following letter. But he compensates for the delay by the interesting details with which it is replete:

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* "It was about this time that Hendrick Onderdonk, grandfather of the two bishops, joined the Hempstead Church."—*Henry Onderdonk, Jr., Jamaica.*

† About two years, as we have seen.

‡ Three miles long, ten miles broad.

1768, *January 7.*—"I have not," writes Mr. Cutting, "transmitted an account of my mission in the limited time, owing to my being incapable of giving so perfect information as I could have wished. The parish is large, and I was prevented in the summer, by several accidents, from visiting every part of it, as I expected, nor is it any easy matter in so short a time to form a certain judgment of so great a number, so dispersed. I have, however, found the people civil and hospitable, and I may venture to say, are grateful. As a proof of this, on the death of their late worthy missionary, Mr. Seabury, they at their own expense built a handsome house and made it a present to his widow; but I am afraid they are opinionated and not very easy to be persuaded.

"The church at Hempstead is large, and in general full: but that is an imperfect way of judging of the number of a congregation, as several of other denominations pretty constantly attend divine service. The sectaries here have no settled teacher amongst them. Many of them, therefore, frequent the church, and appear devout and attentive. The spot where I live is surrounded with Presbyterians. I find them kind and obliging neighbors, sober and pious in their conversation, and no friends to religious animosities; though I am confident the number of those who profess themselves members of the Church are superior in number to those of any other denomination, the Dutch excepted. Great numbers of every profession, however, remain unbaptized, owing, I imagine, to the principles of Quakerism, which prevailed here so long, nor are there so many catechumens* as I might have hoped from so large a parish. I have proposed to some to attend for that purpose on evenings, at houses properly situated, and hope that plan will succeed.

* *i. e.*, persons under catechetical instruction.

To the south of Hempstead [village—*Ed.*] for several miles, are great numbers of inhabitants, in general in very indigent circumstances. They say they can't procure conveniences to come so far to church. I frequently, on week days, go among them to officiate. I find large numbers of them assembled, who appear glad of my services and willing to be instructed; but are totally illiterate, great part of them not being able to read, nor have they abilities or opportunity to get their children instructed. A school there would be a real blessing.

"At Oyster-bay, the church is not finished, nor are they able to do it. It is indeed in general well filled, as neither have the dissenters there (who are mostly Anabaptists and Quakers) any settled teacher. The members of the Church are constant, serious and devout, though not equal in numbers to those of other denominations."

Mr. Cutting wasl aboring under a mistake in asserting, above, that the members of the parish at their own expense had built a house for Mrs. Seabury and made it a present to her. They may have done the larger part of the benevolent work, but the widow had assisted in it with her own small means. We learn this fact from a letter of Mrs. Seabury to her brother-in-law—Judge James Helme, of Narragansett, Rhode Island—as given in Updike's Narragansett Churches.* Under date of Nov'r 26, 1764, she writes to Judge Helme: "I am much hurried with business, having *with the assistance of some* gentlemen of the parish raised a dwelling-house and got it under cover, but don't purpose doing any more to it this winter, as I see no prospect of being obliged to quit the Par-

* Page 137.

sonage. My affairs will not allow of my making a journey to you."

Another observation suggested by the statement in Mr. Cutting's letter that the Dutch were more numerous in the town than persons of any other denomination is, that it is surprising they should not have had an organized congregation in the town. From lack of one they were in time absorbed by other denominations.

The next communication we give from Mr. Cutting to the Venerable Society, is under date of December 28, 1768, in which he says:

"As we are not in this parish disturbed with a variety of itinerant preachers,* a greater appearance of regularity, with its happy consequences, prevails; and as no animosity (that I can discover) reigns amongst those of different persuasions, no considerable change in any short time can be expected. Persons of all denominations attend Divine service, and the Church here is much esteemed, and is certainly, both in respect to the number and importance of its friends and professors, superior to the sects. Amongst the friends to the Church I include the Dutch (who are a very respectable congregation), and it is with pleasure I observe that the disputes which some evil-minded persons (to serve a present particular term) have raised concerning our earnest desire for Episcopal government in the Church, has been of real service, as it has opened the eyes of the people, made them examine more closely the principles of the Church, and habituated them to the name of a Bishop, and taught them to reflect upon that sacred office without terror or suspicion."

* Alluding, perhaps, to Whitfield and his followers.

Allusion is made in the last sentence to the yearning and efforts made among Episcopalians in all the provinces to have a Bishop consecrated for the colonies. Bishops have ever been regarded as essential to the existence of the Church. The anomaly of a Church striving to live with its members in one continent and its head in another, was being felt daily more and more, as intolerable. To remedy the evil in part, certain clergymen in several of the colonies had been made "Commissioners of the Bishop of London." But they had no superior ecclesiastical power, because they were not inheritors of Apostolic grace and authority. They could supervise the material affairs of churches, but they could not continue and transmit spiritual authority to men to preach the Gospel and minister the Sacraments. To obtain ordination, those in this land who desired Holy Orders were obliged to cross the Atlantic. Of those who yielded to this stern requisition it is calculated that one-fifth were lost by shipwreck or by disease. No wonder that the clergy here should earnestly desire and petition to be supplied with a Bishop. And little wonder that those should be unfavorable to the effort and do all in their power to thwart it, who had not been instructed that for a true ministerial authority, it should be received from those who had themselves received it through the Apostles from our Lord Himself, the great Bishop. Petitions to have the Church duly equipped with its three orders of an Apostolic Ministry, were constantly going to England, and Mr. Cutting was probably do-

ing his share in this work. But politicians in England were able for some time yet to come, to baffle all these efforts.

In 1769, there was no communication of moment from Mr. Cutting. In 1770, there were two. In the second he states that a school had been opened at the south of Hempstead, which began operations, June 22, 1769; Mr. William Leaky being the schoolmaster, with the approbation of the Venerable Society, who had appropriated to him £10. Mr. Leaky removed in 1771. This same year Mr. James Greaton is appointed Missionary at Huntington, with an allowance of £40, having been licensed January 28, 1760, by the Bishop of London. Mr. Greaton was formerly of Christ Church, Boston. He died, after a short illness, at Huntington, April 17, 1773. Mr. Greaton's widow married B. Y. Prime, M. D.

The abstracts of the reports of the Venerable Society for the following two or three years present no items from Mr. Cutting, relating to any new features in the condition of the parish. In a letter dated January 8, 1774, he mentions the issue of the effort made to establish a Presbyterian church in the south part of the town.

"The dissenting teacher who was settled to the south of Hempstead, made no long continuance here. He married, and from the inability of the people to support him, was obliged to remove. They now depend (as they have for a long course of years) on those who are sometimes sent by the Presbytery from the other congregations. When their meeting-house

is shut, numbers attend Divine service at church, and we live on very amicable terms.

"As to the wild set at Oyster Bay, they must dwindle. They already disagree among themselves. Opposition would raise them to a character they can't attain of themselves, and as it is not worth while for any artful person to make himself their head and form them into a regular sect, they will, I trust, soon sink into their primitive insignificance. The masters of the slaves and the near inhabitants feel the principal inconvenience."

We do not know the tenets of the "wild set" to whom Mr. Cutting alludes in the above extract, but probably they were the sect which arose in 1759, and is described in Chas. S. Wightman's History of the Baptist Church in Oyster Bay, as "*New Lights*," of which a certain Madame Townsend was the ruling spirit. One of its tenets was *unrestrained freedom in speaking, the right of every member of the church, in the time of worship.* The outcome of this claim was, says Wightman, "the wildest disorder and tumult."*

In 1775, February 17, Mr. Cutting reports the baptism of thirty-six children and seven adults during the year, and the admission of six male communicants. Mr. John Lefferts, a person of character, has taken the school, erected by the Society at the south of Hempstead, with the usual salary of £10.

We have no information when the schoolhouse above mentioned was built; nor have we been able to learn where it was located, nor is there any record of what became of it.

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* History Bap. Ch., Oyster Bay, p. 4.

Mr. Cutting, under the same date, mentions that "a petition had been received from the Church Wardens, &c. in Huntington, Brookhaven, Islip and Queens Village for a Missionary in the place of their late worthy pastor, Mr. Greaton, with the former allowance from the Society, to which they hope they shall be able to add £20. But the Society, considering the proposed subscription as insufficient, nor properly engaged for, on the part of the petitioners, have thought it advisable for the present to postpone the application."

January 9, 1776, Mr. Cutting states that Mr. Lefferts continued at his school but a quarter of a year, and that he has no encouragement to attempt to supply the vacancy. The Church continues in its usual state. Thirty-three children and eight adults have been baptized, and five new communicants added.

At this point we have the first intimation that this parish was feeling the effects of the political turmoil which was upheaving the country, and whose unhappy effects were to be felt more and more by the parish, but not by any means to such a disastrous extent as by many others in our country. This intimation is in this brief paragraph in the annual report of the Venerable Society, viz.: "Owing to the general disturbance in the Colonies, the accounts are short and imperfect."

In fact we have mention of but two more letters being sent by Mr. Cutting to the Society, during the war of the revolution; and one is thus referred to in their report:

"*January* 6, 1777.—The Society have received

one letter from Mr. Cutting, whence they learn that his church at Hempstead had escaped better than was expected, but that he was obliged to shut it up for three Sundays before the arrival of the King's troops, and that in the foregoing year he had not attended at Huntington, thinking it not advisable to go out of his own parish. Since his last he has baptized one negro child, and twenty-five whites, and five white adults and one negro woman."

The letter of which an abstract of its contents is thus given is so interesting, and conveys such a vigorous representation of the condition of the parish and of this part of the country in those "troublous" times, that we herewith give it at length:

"*Jan. 6, 1777.*—In the turbulent and precarious situation this country has been in since January last, the Church here and at Oysterbay has escaped better than was expected. The people in general in this parish and through the whole county [of Queens] were profest steady Loyalists and opposed to the utmost of their power the choosing Delegates, Committees, &c. They were indeed harrassed by parties from almost every Province; our houses often filled with an armed rabble who lived at free quarters: the men forced to quit their habitations and conceal themselves in woods and swamps; some were seized and carried prisoners to Connecticut. These frequent incursions, however, and this temporary distress they rather chose to suffer than submit to the hourly tyranny of a Committee of the basest and vilest among themselves; and in this they persisted till the King's troops happily landed on this Island. In this distracted state the Church was often threatened by banditties from the Jerseys and other Provinces. I continued, however, as usual. Divine service was uninterrupted for some

weeks after Independence was declared by the infatuated Congress, and the Church was in general much better filled than I could expect from the perilous situation the people were in. Orders were often issued from some distant parts, to take me out of the church, but never executed. At last I received intimation that as this was the only church in this and the neighboring Provinces that was kept open, it would be particularly marked for vengeance ; and as the succeeding Sunday several armed men were sent from various districts, we were advised, though with reluctance, to shut the doors. I abstained from performing Divine service three Sundays at Hempstead and one at Oysterbay, when we were (by the blessing of God) relieved by His Majesty's forces, since which time we have been secure and undisturbed, suffering now only in common with others, the natural though great inconvenience that must attend every place that is the seat of war, the scarceness and dearness of the necessities of life.

"The Church here has rather gained, I think, during this unnatural tumult, for it is with pleasure said, I can assure you, that in the whole parish there were not above three who called themselves Churchmen amongst the malcontents, and as there was no settled Presbyterian preacher to influence the minds of the people, the dissenters were left to their own cool judgment, attended the Church service, and in general approved of and joined their neighbors in the opposition to the Congress.

"I have not attended the vacant church at Huntington this last year, as the principal persons of my congregation thought it by no means advisable for me to go out of my own parish.

"I have written some particulars to the Rev. Dr. Chandler, which (as he knows the people) may be agreeable to him."

The Rev. Thomas Bradbury Chandler, Rector of St. John's Church, Elizabethtown, N. J., is here meant. He was a man of eminent qualities, and the author of a work appealing strongly for Bishops to be provided for North America. He was in England from 1775 to 1785. A daughter of Dr. Chandler became the wife of Bishop Hobart; who was in a few years to succeed Mr. Cutting.

It will be seen from Mr. Cutting's letter that this parish had not been able to evade sharing in that great struggle of our forefathers which was to end in sundering the colonies from the mother country and in dissolving the connection—which had been fruitful in results which were to bless unnumbered generations—between the clergy and people of the Protestant Episcopal Church in America and the Venerable Society which had faithfully acted as a nursing mother of the Church here for many years.

The situation of Mr. Cutting and his parish in this trying struggle was favorable for continued prosperity. Minister and people were of one mind. Almost all were Loyalists. Indeed, nearly the whole of Queens County adhered to the side of the King and Parliament. Sabine* says, that "in 1776, 1293 persons in Queens County were avowed Loyalists, or Tories." In most of the parishes in the country, the political sentiments of the clergy not according with those of their people, led to the abrupt dissolution of their relations to each other, and left the clergyman without a parish and without any means of support.

But the unanimity of political views between Mr.

* American Loyalists, p. 17.

Cutting and his parishioners did not wholly secure him and them from annoyance. We see from his letter that service in the church had been suspended for three Sundays.* We may conclude, therefore, that the friends of the colonial cause, to whom the prayers for the King and royal family were obnoxious, were at work here using repressive measures. And this interruption of services may be explained by and sustains the statement of Judge Thomas Jones, who was a member of this parish at that time, in his recently published "History of New York during the Revolutionary War." "Col. Cornell, of the Rhode Island Line, of the Continental Army," says he, "with 1000 men, established his head-quarters at Hempstead, seeking out Tories. He converted the Episcopal Church into a store house, forbid the parson to pray for the King or any of the royal family, and made use of the communion table as a convenience for his Yankees to eat upon."†

How long Col. Cornell remained here is not known, but probably not long, for in August, 1776, the British troops landed upon Long Island, and the 17th Light Dragoons took up their quarters here. Henceforth Hempstead became a retreat for many royalists banished from other places. Of this number was the Rev. Mr. Mansfield from Derby, in Connecticut.

Nov. 21, 1778, the Hon. Josiah Martin died at his seat, Rock Hall, Rockaway. He had been Governor

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* Mr. Cutting, in 1776, removed the royal coat of arms and other things from the church.—*H. Onderdonk, Jr.*, p. 15.

† Vol. 1, p. 109.

of the Province of North Carolina. But at the breaking out of the war his Tory principles made him obnoxious to the Whigs of that province, and he was obliged to flee from it, leaving a large landed estate in North Carolina, which was confiscated.* He established himself at Rockaway, and built Rock Hall for his residence. The architect or draftsman was Timothy Clowes, who also drafted the plan of the present St. George's Church. Said Timothy was son of Geradus, who was son of Samuel, who came from England; lived in Jamaica, and was a member of that parish at the time of its prolonged troubles. In Rock Hall there is still a fine painting by Sir John Copely, representing a child playing with a dog. The child's portrait is that of one of Governor Martin's family. The widow of Governor Martin died in 1825, in New York city, in a house standing on what is now the site of the Astor House.† Governor Martin was the father of Dr. Samuel Martin, of whom we shall hear more; who also died at Rock Hall, April 19, 1806, aged sixty-six years, and was buried under the then chancel of St. George's Church. On the removal of the church to a different position, his grave was left unmarked.

When the British troops took up their quarters in Hempstead it was reasonably expected that the predominant Tory element here would cause the troops to show them particular favor. In this expectation they were doomed to be greatly disappointed. Judge Jones, who was himself a distinguished upholder of the royal cause, and a most determined

* Sabin's Loyalists. † Furman, p. 150.

opponent of the Federal Congress and troops and cause, suffered annoyance and loss from those he supposed would befriend all loyalists. It is not surprising therefore that he should say, somewhat tartly, "Instead of finding protectors in the King's troops, they (the royalists) were most scandalously, barbarously, and indiscriminately plundered; suffered every insult and abuse during the whole war; could never obtain redress either from generals or governors."*

The Presbyterian church in Hempstead was seized and converted to military uses. The Episcopal church —whose Rector was an Englishman, and an upholder of the cause of the King, and whose prayers for him were constantly used,—where the officers of the army attended, and the Chaplain of the army, the Rev. Elias Cooper frequently officiated—even this was not exempt from intrusion.

In the account of a meeting of the Vestry of St. George's Church, held Feb. 4th, 1780, it is stated that application had been made to the Rev. Mr. Cutting, by the commander of the British troops, for the use of a part of the church for a *granary*, and that Dr. Samuel Martin and Mr. Leffert Haughwout having been appointed a committee, waited on the commander, who withdrew his request and left the church free from desecration. Two months after this, the Rector and Vestry found themselves obliged to forward a protest to Lt. Col. Birch, then in command of the British troops, quartered here, in respect to an "outrage committed by one Cornet Searle of the

* Vol. I, p. 111, note.

17th Dragoons, during service on Whitsunday, by which the whole congregation had been offended; and beg redress and protection for the future." The protest was not in vain. Cornet Searle was required to send a letter of apology, which he did in the following terms, on the 29th of May, 1780:

"SIR—It was never my intention by the circumstances last Sunday to give any general offence to the inhabitants. Had I forseen it could have been taken in so serious a light, I should have saved you this trouble with pleasure.—Through you, however, as minister of the church, I feel myself bound to make every acknowledgment to the congregation, and as nothing is further from my mind than to disoblige, so I shall always be happy to apologize.

"I am &c., Your Most Obed't Servant,

CHAS. SEARLE,

Thursday night. *17th Light Dragoons.*

REV. MR. CUTTING, *Hempstead.*"

This stiff and evidently reluctant approach to an apology the Vestry felt it best to accept and be satisfied with, and they passed the following resolutions:

"*Resolved*, That it is the opinion of the Vestry that by the kind behavior of Colonel Birch the Honour and Peace of the Church is (*sic*) Secured.

Resolved, That in consideration of the thoughtlessness of youth, the Vestry are willing to accept of the apology of Cornet Searle for this time, in full assurance that they shall have no cause of complaint for the future.

Resolved, That the Rev. Mr. Cutting and Dr. Samuel Martin wait upon Colonel Birch to thank him for so kindly exerting himself to redress the Insult offered

the Church, and acquaint the Colonel that the Vestry is satisfied, and rest assured of his future Protection.

Resolved, That Cornet Searle's Letter be entered into the Records of the Church."

Again, in April of the following year, the Vestry found it necessary to take the position of complainants; as the following action of the Vestry, April 11, 1782, shows:

"*Resolved*, That the Church-Wardens do wait upon Captain Archdale, commanding officer at Hempstead, to complain in the name of the whole Congregation of an outrageous insult committed on Saturday night, the 30th of March last, by boisterously breaking open the doors of the church, and various other riotous acts, committed against Religion, and the peace of the Congregation by Cornets Sinclaire, Loyd, De Lancy and others, and to beg Redress for the present injury and protection in future.

"At the same time the Vestry beg leave to observe, that Mr. Sinclaire, as a *gentleman*, has expressed much concern, and made such an apology as the circumstances of the case will admit."

At the same time the Rev. Mr. Cutting produced a letter from Mr. George D. Ludlow, wherein he (Mr. Ludlow) declines acting at all in the affair, or giving his opinion as a Vestryman, and desired that at the ensuing Election some other Person might be chosen to serve in the Vestry in his Room.

The Honorable George Duncan Ludlow, Esq., had been elected a Vestryman Oct. 3, 1780, in the place of Mr. James Turner, deceased.

And doubtless it was thought that the Vestry had greatly strengthened itself by the acquisition of a per-

son of such standing and influence. His refusal to join in a protest against the impious acts of the young British officers must therefore have been an unpleasant surprise to his associates; and it can be accounted for only on the supposition that he was afraid that his position as an adherent to the British cause would be endangered if he made any opposition to the acts of any member of the British army. He had a high and lucrative office, and was anxious to keep it. He was a Judge of the Supreme Court of New York. And when martial law supplanted civil law in the State, Mr. Ludlow was appointed by Gov. Robertson, in 1780, the Master of Rolls or Superintendent of Police of Long Island; this Police, as it was called, taking the place of all courts and proceeding in a most summary—and, not infrequently, most arbitrary manner to dispense justice according to rules of its own making. Mr. Ludlow freed himself from all suspicion of being half-hearted in the Loyalist cause or of being too lenient towards the aiders and abettors of the rebel Washington and his companions in arms. Mr. Ludlow therefore shunned to appear to side against Capt. Archedale and for the parish of which he was a member and an officer.

Mr. George Duncan Ludlow's name appears in the list of those affected by the Act of Attainder passed by the Legislature of New York, Oct. 22, 1779, and by which his estate at Hyde Park, as now called, was confiscated and himself outlawed. And when, by the issue of the Revolutionary War, the rebels took possession of the land, Mr. George D. Ludlow went into

exile and died in Fredericton, New Brunswick, Feb. 1808.

But to return to the case of Capt. Archedale.

On the 31st May, 1782, the Church Wardens reported, at a meeting of the Vestry, that they had waited upon Capt. Archedale with the complaint they were directed to make, but that their reception was by no means satisfactory. The Rector stated that Capt. Archedale had met him on the road and told him he had given the young officers a severe lecture. But the Vestry were naturally disinclined to accept of this declaration as a proper answer to their formal complaint, and so—

"The Vestry unanimously declare that they are dissatisfied with the ungenteel behaviour of Capt. Archedale, and defer the consideration of the affair till a future day."

That day never came. The tide was turning in favor of the Continental arms and the British troops were ere long to abandon this land. Besides the above-mentioned annoyances and troubles to which the members of this parish were subjected during the Revolutionary war, although it was exceptionally favored in having among its members persons of great influence and authority with the English Government, there were many others, to which allusion is made in the correspondence of the Rector.

In a letter to the officers of the county whose duty it was to collect and pay over the stipend which the law assigned to the minister of this parish, the Rev. Mr. Cutting complains that they had not paid him what was due him for several years' service at Oyster

Bay. "You must think it hard," says he, "for services thro' all weathers for so long a time, attended with fatigue to myself and expense in horses, should pass unrewarded."

The following letter, dated December 9, 1781, and probably intended to reach the Venerable Society, details some additional troubles which Mr. Cutting encountered, together with his efforts to obtain recompense for losses which he had sustained.

"My situation obliges me to trust my letters to a friend, generally to the gentleman who takes my bills. In respect to the schools, Mr. Timothy Wetmore is at present provided for. Mr. James Wetmore I know not; and if I did, it would be to no purpose, as the rapacity of an officer of rank [Col. Birch] has put an end to all hopes of that kind. When the 17th Light Dragoons came to Hempstead in 1778, the commanding officer, after various acts of violence and oppression too tedious to mention (and by which I suffered considerably in my property), at length moved a public building [the cage] which he had used as a guard-house, and joined it to a house he had seized with some land (the owner [Mr. Samuel Pintard] being then in England), converted the school to a guard-house, and appropriated to his own use three acres of land allotted for the benefit of the schoolmaster. In 1780 this officer was removed to a very high command in New York. We then had assurance that the school and land should be restored. In this expectation I wrote to the Society; but as [yet] his worse than useless regiment has been scarce out of the smoke of Hempstead since its first arrival. He still keeps possession of all. This is one, and perhaps the most trifling instance of a thousand, that might be produced of the tyranny we groan under.

Where the army is, oppression (such as in England you have no conception of) universally prevails. We have nothing we can call our own, and the door to redress is inaccessible. What a state must that people be in who can find relief neither from law, justice nor humanity, where the military is concerned! This is the case of the inhabitants within the King's lines. In regard to myself I have often applied for redress; first in 1778, to Mr. Eden, one of the Commissioners, from whom I had a letter to head-quarters, which, however, was ineffectual. On other occasions I tried memorials to as little purpose. Necessity obliged me to apply more attentively to the earth for subsistence, and an advantageous purchase presenting, a friend kindly lent me the money to secure it. I now hoped to provide for my family in spite of oppression. How I was disappointed the enclosed memorial [to Governor Robertson] will show. It had no effect. Whether it proceeded from want of power or something else in the Governor is not for me to determine. Hospitals and everything of that kind are, I know, fully charged to governments, and when private property is thus violently seized, it is only to fill the purse of the oppressor."

"The memorial of Leonard Cutting humbly showeth that the means for subsistence for my family having been much impaired by the present times, I some time since made a purchase of a dwelling-house and about twenty-five acres of land near the town-spot of Hempstead. During the last winter, while I was a proprietor of it, the house was occupied as a hospital for the 17th Regiment of Light Dragoons; that no rent being allowed by them, I applied to Your Excellency for allowance of rent, or for the removal of the troops; that the troops continued in it till July or August last, and then left it in a ruinous condition, saying they had no further use for it.

Wishing since to make the most advantageous use of it for the support of my family, I have been at considerable expense in repairing the house, and have let it to a tenant for the ensuing winter, who was put in possession of it. I have also on the land upwards of fourteen acres of winter grain, and have contracted to let the house and one acre of land for a year from next spring at a rent of £50. On October 28th, by order of the commanding officer of the above-said regiment, said house was broken open and entered into by violence, and possession taken of it for the purpose of a hospital; and I am the more astonished at a measure so injurious to me, after sustaining last winter the burden of having the same house employed for the public use without receiving any compensation for it. At present my winter grain, in the midst of which is the house, will be exposed to destruction if the hospital is continued in it. I beg leave to complain of an unjustifiable violation of my property and of an unreasonable imposition on me; nor can I help feeling the distresses to which my family must be exposed when stript of so considerable a part of the slender means I have for their support. I hope for redress from your humanity and your well known justice, and pray Your Excellency will order the house to be restored to me or rent given for the use of it."

The parish records bear testimony of the presence of the British forces in this neighborhood during the war in numerous entries of the marriages of officers and privates by Mr. Cutting, and of the baptism of children whose parents are designated as being connected with some British regiment, of De Lancey's Brigade. In some instances those who formed alliances here either remained after the disbanding of the army, or returned

afterwards, and are the progenitors of a number of influential families on Long Island.

When the war terminated favorably for Congress and the Continental forces, Mr. Cutting could not comfortably, nor, perhaps, safely remain in the Rectorship. He left the parish probably quite informally, as there is no record of his resignation or the time of his departure, and only this reference to it, viz.:

"*Dec.* 1784.—Rev. Mr. Cutting having acquainted the Church Wardens and Vestrymen of his resolution to leave the Parish, it was agreed Mr. Stephen Carman should wait upon Mr. Moore and acquaint him it was their request he should appoint some day on which to preach at Hempstead." *

From Hempstead Mr. Cutting appears to have retired to Maryland, for among the names of the clergy of that State who signed a recommendation for Dr. William Smith for the office of a Bishop, and which is dated Annapolis, Aug. 16, 1783, is that of "Leo. Cutting, All-Hallows Parish, Worcester Co."†

Yet again, in the list of clergymen mentioned by Bishop White,‡ as attending the Preliminary Convention of the Protestant Episcopal Church, Oct. 6 and 7, 1784, is that of "Cutting."

He officiated first at Snow Hill, Maryland, and was called thence to the charge of Christ Church, Newberne, North Carolina, where he officiated for nearly eight years. He is thus referred to in the minutes of the Committee appointed to forward an address to

* Records of Vestry, p. 106.

† Perry's His. Notes and Doc., vol. 3, p. 338.

‡ Memoirs, second edition, p. 79.

the Archbishops of Canterbury and York: "The letter to the Clergy of North Carolina, addressed to the Rev. Mr. Cutting, to be communicated, was," &c.*

In 1792 he was appointed Secretary to the House of Bishops, on the resignation of the Rev. Samuel Keene.† In 1793, as appears by the Journal of the Diocese of New York, (p. 67, Onderdonk's reprint,) a deed of gift of Christ Church, Duanesburgh, is attested by "Leonard Cutting, Minister of the Protestant Episcopal Church, United States." From the assertion of this attestation it is evident that Mr. Cutting had submitted fully to the change in the ecclesiastical relations which had resulted for him by the issue of the Revolutionary struggle. After residing in New York city for about two years after he removed from Newberne, he was prostrated by an apoplectic fit, from which he died, January 25, 1794, in the seventieth year of his age. The following notice of his death appeared in the Daily Advertiser of January 28, 1794:‡

"Died, on the 25th inst., after a very short illness, Rev. Leonard Cutting, aged 69 years; formerly Professor of Greek and Latin Languages in King's (now Columbia) College; then Rector of St. George's Church, Hempstead, Long Island, and late Rector of Christ Church, Newbern, North Carolina. For learning, probity, unaffected piety, and a generous spirit of independence, respected, esteemed and beloved, equally by his pupils, his parishioners, and his friends."

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* Perry's Hist. Notes, &c., Vol. 3, p. 398.

† Perry's Journal, Vol. 1, p. 163.

‡ Sprague, Epis. Pulpit, p. 226.

Mr. Cutting left two children, William and Charles Spencer. The record of their baptisms is as follows:

"1773—*Sept. ye 5th*—Baptized at Hempstead,
William son of Leonard
and
Ann Frances Cutting } of Hempstead.

Sponsors.
Rev. Dr. Cooper, President of King's College,
Capt. Samuel Pintard,
Frances Ludlow."

"1782, *May the 19th.*—Baptized at Hempstead,
Charles Spencer, son of Leonard
and
Ann Frances } Cutting, of Hempstead.

Sponsors.
Rev. Mr. Cooke,
Dr. Samuel Martin,
Mrs. Mary Pintard."

William became a lawyer. In 1800 he married Gertrude, daughter of Walter Livingstone. A sister of Mrs. Gertrude Cutting married Robert Fulton. William died in 1820, leaving six sons and two daughters.

Mrs. Cutting continued to reside in Hempstead after her husband left the parish, and held possession of the parish plate and books until urgently requested by the Vestry to deliver them up. She died in Philadelphia in 1803.*

Mr. Cutting is represented to have been short in stature and of a slender frame; amiable, cheerful and agreeable in manners, and fond of social intercourse. His costume, after the fashion of that day, was a black velvet coat, small clothes with buckles at the

* Sabin's Loyalists, p. 239.

knee and in his shoes. His hair was powdered, and he wore a three-cornered hat. His venerable and dignified appearance made an impression on the memory of persons who saw him in their youth, and who have given me this description, which they vividly retained, after a lapse of more than seventy years.

CHAPTER V.

1784—1799.

WITH the close of Mr. Cutting's Rectorship a new era opened in the history of St. George's Parish.

By the changes wrought by the recognition of our country as an independent nation, the Church followed the fortune of the State in being sundered from the mother country. The connection of the Missionary parishes with the Society for the Propagation of the Gospel, which, for near a century, had been a nursing mother to this and other parishes, was broken, and the people were henceforth obliged to tax their own resources for the support of their ministers, and to act in all things according only to the dictates of their own discretion and wisdom.

The parish had so decidedly favored the Royal cause that it would have been a matter of little surprise if, at the turn of affairs, it should have been well-nigh extinguished; for such was the fate of many a parish in other parts of the land. It was weakened by the departure of some of its families to Nova Scotia and other of the British Possessions, and it felt especially the loss of such prominent and influ-

ential members as Judge Thomas Jones, the author of the recently published history, from the Tory point of view, of New York in the Revolutionary war; George Duncan Ludlow and Daniel Kissam.

But in God's good providence it suffered less than might have been reasonably expected. The articles of its Charter made adequate provision for the exigency which had arisen, and enabled it to enter readily on an independent course of life. And the Vestry which was in existence at Mr. Cutting's departure, promptly assumed the responsibilities devolved upon them, and sought at once to fill the vacancy in the Rectorship. And yet their proceedings indicate a measure of inexpertness and indecision for a time, as that of persons unaccustomed to the helm. This becomes apparent in the following record. First, on the 9th of January, 1785, the congregation were notified to assemble the next day. On the 10th of January they assembled accordingly, and "agreed unanimously to call Mr. Moore, and allow him for two-thirds of his ministerial services at St. George's Church, the sum of One Hundred Pounds New York currency, and also to put him in possession of all and singular the Privileges belonging to said Church." This call, it will be perceived, was not—as heretofore—by the Vestry, but by the congregation: and that although the Charter expressly "declares and grants that—the presentation of and to the said church and parish—shall appertain and belong to and be hereby vested in the Church Wardens and Vestrymen of Saint George's in the parish of Hempstead aforesaid, for the time being, and their successors forever, or to

the major part of them, whereof one Church Warden always to be one."

But the call was accepted by Mr. Moore, and the Parish Records* state that "on Thursday, 20th of January, (1785) Mr. Moore removed to Hempstead, and on the 23rd of same Month gave Public notice to the congregation—'That Thursday, 8th February, was appointed the Day for choosing Trustees to take charge of the Temporalities of the Church,' which notice was continued for three successive Sabbaths."

"*8th February.*—The Congregation assembled for the purpose above mentioned, unanimously made choice of the following gentlemen to fill that office—Namely—Messrs. George Hewlett, Andrew Onderdonk, Stephen Hewlett, Thos. Clowes, Jr., Israel Smith and Richard Thorne. A certificate of which Election was†— before Judge Smith, and registered a few days after by the County Clark."

The gentlemen thus chosen Trustees were not the same as the Wardens and Vestrymen at that time, as will be seen by comparing the names presently to be given, but were a distinct body of men.

Mr. Moore having accepted the invitation to the rectorship,—the next step was to give him formal introduction into the office. How should this be done? Heretofore the civil authorities had issued a precept to some one to see that this was done, and to certify to it. But the authority of those to whom this duty had fallen was now abrogated, and there was no Bishop in the country to assume the duty. There was no form then provided in the Prayer-Book for the Induction or

* P. 107. † Blank in the original entry.

Institution of Ministers. The Vestry were thrown upon the suggestions of their own judgment in meeting this exigency. And it is interesting to see what their action was. They wisely adopted a form of proceeding, continuing the custom, instead of pleading the novelty of their position as an excuse for neglecting it; and did the best they could under the circumstances, and that best could hardly have been bettered. The parish records, under date of Feb. 24, 1785, state that one of the Church Wardens, Mr. Haugewout, and several of the congregation assembled on that day at the church agreeably to notice given them the previous Sunday morning, the 20th inst., to Induct Mr. Moore; but as few of the Vestry were present, the weather extremely stormy, and an error appeared in the call and certificate of Induction, it was postponed till Thursday, the 3d of March ensuing.

"3d *March.*—The Church-Wardens, Vestrymen and Congregation being assembled, proceeded to Induct Mr. Moore—when the Following Call and Certificate of Induction being read, and Mr. Moore's letters of Orders examined—He was put in full possession of the Parish—with all, its rights, dignities, and appurtenances as formerly held and enjoyed by all former Rectors."

A copy of the Call given to Mr. Moore:

"[L. S.] Whereas the Rev'd Mr. Leonard Cutting, late *Rector* and Clerk of the Parish Church of St. George, in South Hempstead, has voluntarily vacated the said Church: We the Church Wardens and Vestrymen have by and with the consent of the Congregation of said Church, unanimously Called the Rev'd Mr. Thomas Lambert Moore to supply the

Place of the Rev'd Mr. Leonard Cutting: and after Induction to enjoy all and singular the Rights, Privileges, and Appurtenances to the said Church belonging or any way appertaining as heretofore held and enjoyed.—In witness whereof we have hereunto set our hands and seals, and affixed the seal of our Corporation, this third day of March, One Thousand Seven hundred and Eighty-five.

Church Wardens.	Leffert Haugewout,	[L. S.]
	James Wood,	[L. S.]
Vestrymen.	Sam'l Martin,	[L. S.]
	Richard Hewlet,	[L. S.]
	Cornelius V. Nostrandt,	[L. S.]
	Martin V. Nostrandt,	[L. S.]
	George Watts,	[L. S.]
	G. Beldwin (his **X** mark)	[L. S.]

"A true copy from original."

Then follows the form of Induction used in this, probably, first instance of the Induction of a Rector into an Episcopal Church in North America after the separation of the States from the mother country. We give it in full.

[L. S.] "By Virtue of Powers Vested in us by our Office as Church Wardens and Vestrymen duly elected, We induct you into the Real and Actual Possession of the Rectory of St. George's Church in South Hempstead, with all its Profits and Appurtenances.

"This is to Certify to all whom it may concern that on Thursday, the third Day of March, in the year of Our Lord Christ, One Thousand Seven Hundred and eighty-five, at South Hempstead, in Queens County, and State of New York: We the Church Wardens and Vestrymen of the Parish Church of St. George, in South Hempstead, County and State afore-

said, did, as well by Virtue of powers derived to us from our Office, as by authority conferred upon and reposed in us by the unanimous voice and consent of the Congregation in general, Induct the Rev. Thos. L. Moore into the Real and Actual Possession of the said Parish Church, together with all its Rights, Dignities, Immunities, and Appurtenances. In Witness whereof we have hereunto set our hands and seals, and affixed the seal of our Corporation, the Day and Year above written—

Church Wardens. { Leffert Haugewout, [L. S.]
James Wood, [L. S.]

Vestrymen. { Cornelius Van Nostrandt, [L. S.]
Martin Van Nostrandt, [L. S.]
Samuel Martin, [L. S.]
George Watts, [L. S.]
Richard Hewlet. [L. S.]

Witnesses.

A. Seabury, Andrew Onderdonk,
D. Brooks, Benj. Hewlet,
Benj. Tredwell, Thos. Clowes,
Timothy Smith, Israel Smith,
George Hewlet, James Cornell.

"A true copy."

Duly considering the novelty of the position of the Vestry, that they had no ecclesiastical superior to direct them, for even the nominal oversight of the Bishop of London had terminated; and that the present office for the Institution of Ministers was not adopted until twenty years after this, viz., in 1804; and that the Vestry had no precedent to guide them in selecting a proper form for the orderly and dignified introduction of their new Rector into his charge,

it must be conceded that they proceeded in a highly becoming manner.

We have seen (p. 142, 143) that certain persons were elected Trustees—"to take charge of the Temporalities of the Church." This was to comply with the terms of an act of the Legislature of the State of New York, passed April, 1784, entitled, "An act to enable all the religious denominations in this State to appoint Trustees, who shall be a body corporate, for the purpose of taking care of the temporalities of their respective congregations; and for other purposes therein mentioned." Whether this act rightly applied to a parish already incorporated, and whose incorporation was recognized by the State,* it is not worth our while now to inquire. In the uncertainty of the times as to what rights survived the upheaval of the Revolutionary war, and what ones had been dissolved by it, it was doubtless wise for the Vestry to use "excess of caution." Their own perplexity is disclosed in the following resolution passed by the Vestry, Jan. 10, 1785† in relation to this act:

"*Resolved*, That it is the opinion of this Vestry, that as they cannot at present define the precise signification of the term *Temporalities*, the Trustees had better take immediate possession of what can strictly be so called, viz.: The Parsonage House, Land adjoining and Glebe at South, to which the Vestry are willing to consent, till Whitsun-Tuesday next, provided They (the trustees) will leave in their hands and possession the Church, Church-yard and whatever Revenues may arise from the same, during that space of time."

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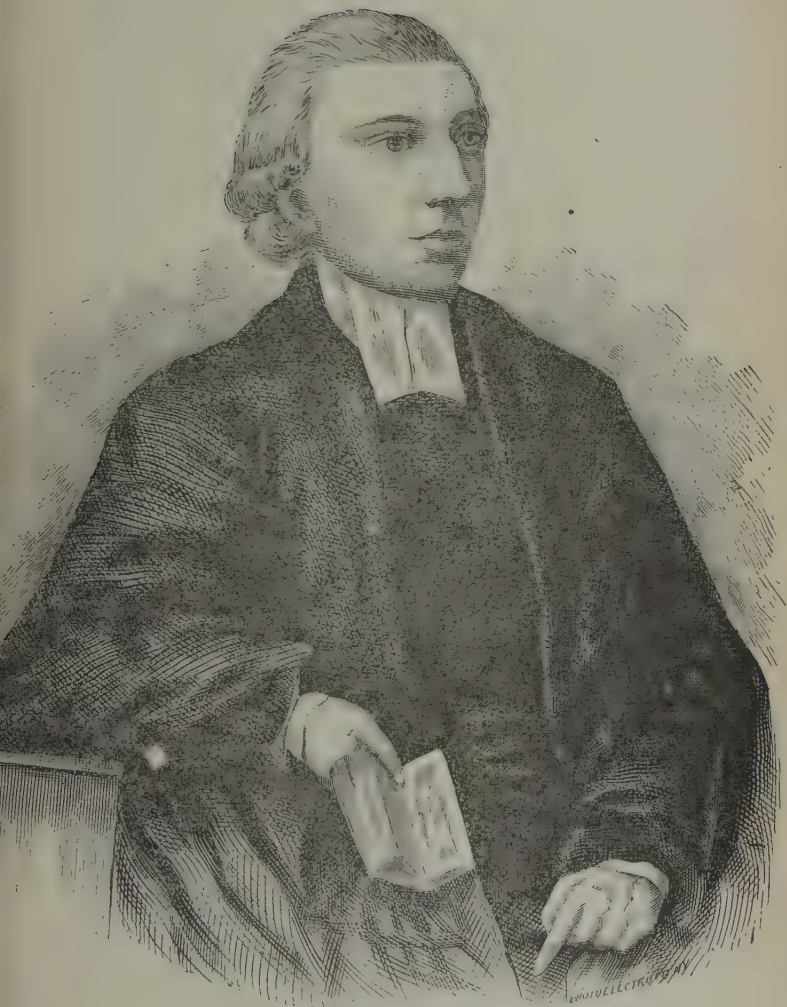
* See p. 50. † Records, p. 110.

At a meeting of the Vestry, in May, 1785, it was "Ordered, That the two Church-Wardens and Dr. Martin be a committee to wait upon Mrs. Cutting and request to be informed by her when she imagines it will be convenient to give Mr. Moore possession of his house."

Of the response made to this inquiry there is no record.

The Rev. Thomas Lambert Moore, whose election and induction into the Rectorship of St. George's parish we have recounted, was the son of Thomas and Elizabeth Channing Moore. He was born in the city of New York, Feb. 22, 1758. In his youth he served in the counting-house of Mr. Lewis Pintard, but his heart and mind were set on the work of the ministry; and after acquiring due preparation under the private tuition of an excellent classical teacher, Mr. Alex. Leslie, he entered Kings—now Columbia College—with the class of 1775, and was thus an associate with Benjamin Kissam, afterwards Professor of the Institute of Medicine, and with Alexander Hamilton and other distinguished names. But on the 6th of April, 1776, the College buildings were taken for military purposes. The exercises of the College were interrupted, and were not resumed until the close of the war; and consequently Mr. Moore could not complete his course. He joined his family, who had removed to West Point. In the autumn of 1776, he went to his brother, John Moore, Esq., then an officer in the Custom House, New York; at whose request he was received into the office of Daniel Carnier, Esq., Commissary General of the King's army.



THE REV. THOMAS LAMBERT MOORE.

While diligently performing the duties devolving upon him in that position, he devoted all his evenings to theological studies. In 1781, being furnished with letters of recommendation from the Rev. Dr. Charles Inglis, then rector of Trinity Church, afterwards Bishop of Nova Scotia, to the Rev. Dr. Thomas Bradbury Chandler, who was then residing in England, and was in high esteem with the Bishops and Government of England; Mr. Moore went to England for ordination. He remained in London about a year. He was ordained deacon by the Bishop of London, the distinguished Robert Lowth, Sept. 21, 1781, and priest Feb. 24, 1782, by the Rt. Rev. Beilby Porteus, the Bishop of Chester. After his ordination he frequently preached to crowded churches in London and vicinity, with high approbation.

In his private diary he records having officiated and preached in the following churches, among others named, viz.:

Lord Chancellor's Chapel, Lincoln's Inn; St. Margaret, Westminster; St. Butolph's, Aldersgate; St. Lawrence, Guildhall, by order of the Lord Bishop of London; St. George's, Hanover Square; All Hallows; St. Bartholomew the Great; St. Mary-Le-Bow; St. Martin's, Ludgate Hill; St. John's, Westminster.

The following letter to his brother, John Moore, Esq., of New York City, refers to his ordination and his efforts to secure a passage home.

"LONDON, *9th March*, 1782.

"MY DEAR BROTHER—The mail for the Packet having very unexpectedly closed, I have just time to

inform you that I am well; was ordained Priest, on the 24th ultimo, and shall embark for New York by first good opportunity. A Fleet it is said will certainly sail in the course of Three Weeks, and I am not without hopes of being able either to procure a Chaplaincy on board one of the men of war, or of obtaining a passage upon an eligible plan.

"Remember me affectionately to sister Moore. Duty, love and compliments as respectively due. Kiss little Darling, and believe with every sentiment of gratitude and love,

"Your truly affectionate brother,

"THOMAS LAMB'T. MOORE.

"N. B.—Your letter by Packet arrived safe; accept of best thanks for its kind contents; and depend upon my complying with every practicable part of your advice. The Lottery Book you request has not been sent, so that I trust that I shall deliver it myself. I have written to my dear Rib informing her that I hope to meet with her by the latter end of June; don't suffer her to expect me sooner, and it may prevent a good deal of anxiety."

On the recommendation of the Right Hon. Edmund Burke,* then in the British ministry, Mr. Moore was appointed chaplain to the frigate Renown, in which he sailed for New York; where, after stopping for a time at Halifax, the vessel arrived, Oct. 28, 1782. Mr. Moore proceeded almost immediately to perform clerical duties at Islip, in Suffolk County, to which charge he had been appointed by the Bishop of London, at the instance, probably, of the proprietor of the large estate known as "the Nicol

* From the Family Record, by John Moore, Esq.

Patent." The following is a copy of the Bishop's License, to which the Episcopal Seal is attached:

"Robert, by Divine Permission, Bishop of London —To our beloved in Christ, Thomas Lambert Moore, Clerk, Greeting: We do by these Presents Give and Grant to you, to whose Fidelity, Morals, Learning, Sound Doctrine and Diligence, We do fully Confide, our License and Authority, to continue only during our Pleasure, to Perform the Ministerial office at Islip, in Suffolk County, or elsewhere in the Province of New York, in North America—in reading the Common Prayers and Performing other Ecclesiastical Duties belonging to said Office according to the form prescribed in the Book of Common Prayer made and Published by Authority of Parliament, and the Canons and Constitutions in that behalf lawfully established and promulgated, and not otherwise, or in any other manner. (You having first before Us subscribed the Articles and taken the Oathes which in this case are Required by Law to be subscribed and taken.)

"In witness whereof WE have caused our Seal which WE use in this Case to be hereto affixed. Dated the twenty-first day of September, in the Year of our Lord, 1781, and in the Fifth Year of our translation.

MARK HOLMAN.

R. [L. S.] *London.* *Dep'y Reg'r.*"

The legend of the seal attached to this License reads: "The seal of Robert Lowth, D.D., Bishop of London, 1777." On the field of the seal is represented a unicorn rampant,—two swords crossed, and these surmounted by a mitre.

Mr. Moore extended his ministrations to Setauket, where he regularly held service. In this field he continued until called to Hempstead, where for four-

teen years he labored indefatigably, and with most encouraging success.

Just before going to England Mr. Moore married Miss Judith Moore, sister to the Rt. Rev. Benjamin Moore, Bishop of New York, by which two families of the same name and, possibly, originally of the same stock, though the kinship cannot now be traced, were brought into union.

Mr. Moore was of an energetic and active nature, and participated in those memorable measures which saved the Church from extinction in this country—encouraged the drooping spirits of her children, and fitted her for vigorous action and rapid extension. He was present—as we learn from Bishop White's Memoirs*—at the meeting held in New Brunswick, New Jersey, in May, 1784, and was one of the nine Clergymen from whom emanated the first effective measures to have the Episcopal Churches of the several States unite themselves in Conventions, and appoint deputies who should be authorized to form a confederacy of Dioceses, and become the source of law and the preservers of the unity of the Church in a compacted body in these United States.

There was a subsequent meeting held in October, 1784, of the same voluntary character, to "consult on the existing exigency of the Church." It is stated that deputies appeared at this second meeting, preparatory to definite organization, from several States not represented at the previous one. As the names of those present at the second meeting has not been

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*P. 78 of 2nd edition.

preserved, we are unable to say whether Mr. Moore was present likewise at this.

This last meeting formally recommended the churches in the several States to unite and organize themselves into State Conventions and send deputies to a General Convention at Philadelphia, in September, 1785. In compliance with this recommendation, clergymen and laymen of this State met in the city of New York, June 22, 1785, and organized the first Convention of the Protestant Episcopal Church in the State of New York.

In this primary Convention of New York, Mr. Moore's name does not appear—possibly the cause of his absence may have been that he had but recently been settled in the Rectorship of St. George's parish. But it is to be noted that several other parishes in the State were also without representatives in that Convention.

But in the Second Convention of the Diocese of New York, held May 16, 1786, this Parish was represented by its Rector, Rev. Mr. Thomas (L.) Moore, and Hendrick Onderdonk, Samuel Martin and David Brooks.

At the Vestry meeting, May 6, 1786, "Mr. Moore had leave to build a Vestry Room and to have a new Kneeling Board made round the Altar, and a cushion to put on it."

At a Vestry meeting, May, 1787, "It was agreed to repair the east-window (which was over the communion table) which could not be opened, and the resolution be carried into effect as soon as possible." In June the same year, the Vestry determined to

"open for Mr. Moore a new subscription, which shall augment his salary from One Hundred to One Hundred and twenty Pounds per annum, and continue yearly and every year during his abode in this Town as Rector of said Church."

In February, (the 4th) 1787, the Rev. Samuel Provoost was consecrated at Lambeth Palace Chapel, England, the first Bishop of New York, and on the 7th of April following he arrived in New York. St. George's Parish, through its Rector, presented to the Bishop an address, to which the Bishop sent a courteous reply.

The Vestry, at a meeting held the year following (1788), took action to meet the requisition of the act of the Legislature passed April (4) 1788 (already noticed, p. 147) requiring an estimate to be made and sworn to before a County Judge of "the Real and Personal Estate of all and singular the Religious Societies in the State."

What the object was of this inquisition I have not been able to learn. But it is interesting to know that the return made from this parish in compliance with the act for 1788, was as follows:

Revenue from Pew Rents	£11. 1s.
Collections	12. 0
Glebe Lands	40. 0
Homestead	15. 0
Total	78. 1
Real Estate, Valued.	
Homestead	£150
Glebe Lands	600
Total	750

May 13, 1788.—The thanks of the Vestry were

voted to Mr. Leffert Haugewout on his retiring from it, after a faithful service of 42 years.

At a meeting of the Vestry, held May 24th, 1788, the Rector stated that he had received a call from St. John's Church, Halifax, Nova Scotia, and requested advice from the Vestry, whether they desired him to accept of it; whereupon it was by them—

"*Resolved*, That we are satisfied with his (Rev. Mr. M.'s) services, and we will faithfully endeavor to comply with our engagements and honorably fulfil our promises made to him."

Sundry necessary repairs to the church and parsonage were ordered to be made, "if sufficient money shall be raised for this purpose by the *Young* men of the Parish."

It is pleasant to see this recognition of the duty of the rising generation of Churchmen to take an interest in the welfare of the Parish and assume a part of its burdens. The reliance, in this instance, was justified by the result. The repairs were made and paid for; and at the annual meeting of the parish, held June 2, 1789, it was—

"*Ordered*, That the thanks of the Corporation be publickly given to the young men of North Hempstead for the Generous Subscription raised by them towards painting the Parish Church."

What was done by the part of the parish lying in (South) Hempstead is left untold.

At the same meeting, "Mr. Kissam offered his services as Parish Clerk, provided Mr. Silvanus

Begel would not officiate in full, and until another can be provided, and was accepted with thanks."*

This language is somewhat ambiguous. We are left in doubt whether 'Mr. Silvanus Begel' was unwilling or incompetent to discharge the duties of Clerk. What were those duties?

PARISH CLERKS.

It may be well to state what the office was and its duties, especially because it is now discontinued, and because some may suppose he was the secretary of the Parish and Vestry to record its proceedings. Such was not the position or the principal duty of the person who in old times was called the parish Clerk. He was the minister's assistant in divine service. A desk was assigned for his use, which in some parishes was placed in front of the reading desk—in others beneath the pulpit; and to him usually a salary was given. In early times clergymen filled the office. From the Latin term for a Clergyman 'Clericus,' the name has been Anglicised into 'Clerks,' and this formerly was commonly pronounced—'Clarks.' After a time laymen were appointed to perform the duties of the office.

Clerks usually wore no distinctive dress, but it was customary for them, until a recent period, to wear a wig, which was often of formidable proportions.

It pertained to the clerks to lead in the responses in the service. Where readers were not common, this was a help to a congregation. And even after education was shared by the people generally, it was

* Parish Records, p. 129.

thought that the prompt and prominent voice of the clerk would serve to incite the congregation to do their part with the more heartiness. But in fact, the effect was usually the other way. Even the clerk's resonant and emphatic "Amen!" was but too frequently left without an echo from the congregation.

It pertained also, usually, to the clerk, to give out notices.

It was his duty, too, to announce the metrical portions which were to be sung, to select the tune, and to lead in the singing. The music for many years in this parish was wholly vocal. Organs were not to be heard in the land except in a very few churches, even down to modern times. There is a tradition that on a few extraordinary occasions a bass viol and one or two other instruments were used in St. George's in early days. But as there was no choir, the singing being truly congregational, instruments could have been of little help. For the first years of the parish the singing was confined to the Psalms in metre, and the rugged version of Sternhold and Hopkins was used. A specimen or two of this version we take at random :—

Psalm 42.

Like as the heart doth breathe and bray
the well-springs to obtain,
So doth my soul desire alway
with the Lord to remain.

My soul doth thirst and would draw neare
the living God of might,
Oh when shall I come and appeare
in presence of his sight?

Psalm 23.

My Shepherd is the living Lord,
nothing therefore I need:
In pastures faire with waters calm
he sets me for to feed.

He did convert and glad my soule,
and brought my mind in frame
To walk in paths of righteousnesse,
for his most holy name.

Yea, though I walk in vale of death,
yet will I feare none ill:
Thy rod, thy staffe do comfort me,
and thou art with me still.

And in the presence of my foes,
my table thou shall spread:
Thou shalt (O Lord) fill full my cup,
and eke annoint my head.

Through all my life thy favour is
so frankly shew'd to me,
That in thy house for evermore
my dwelling place shall be.

Psalm 133.

O how happy a thing it is,
and joyful for to see
Brethren together fast to hold
the band of amitie!

It calls to mind that sweet perfume,
and that costly oyntment,
Which on the sacrificer's head,
by God's precepts was spent.

It wet not Aaron's head alone,
but drencht his beard throughout:
And finally it did run down
his rich attire about. &c.

It is a comfort to us to know that the spirit of devotion is not easily quenched, and that the souls of our ancestors could be lifted heavenward through even such encumbering lines.

In later days the improved version of Tate and Brady was introduced. There were no Hymns in the early years of the parish history. Nor were there any in use in the Church by recognized authority until about 1786. At that time, in connection with the revision of the Prayer Book, twenty-five Hymns were introduced—two for Christmas, two for Good Friday, two for Easter, three for Whitsunday, three for Holy Communion, two for New Year, and one for funerals; all of which, with but one exception—that for Good Friday—"From whence these direful omens sound," &c., are still in our Hymnal. The introduction of even this small number of Hymns gave much gratification to Churchmen, an expression of which is thus given by Dr. Wm. Smith of Chester, Penn.,—himself one of the Prayer Book Revisers, to the Rev. Dr.—afterwards Bishop White.

"CHESTER, *April* 17, 1786.

"DEAR SIR—My congregations were exceedingly pleased with the two Good Friday Hymns, which, as they had not books, were first read and then sung, and also the two Easter Hymns, No VII, and No. VIII; but what above all seemed to make the greatest impression was the Two Communion Hymns, viz., No. XVII, beginning, "My God, and is thy Table spread," sung after sermon as an *invitation* to the Sacrament, and No. XVIII, beginning, "And are we now brought near to God," &c., sung after the Communion. It adds a Solemnity which they confess'd

they had not experienced before. The Hymns are indeed beautiful, and every Line of them applicable to the blessed occasion. Have you yet introduced them in this way? When you do, you will find it of use to read them for the first Time yourself, from the Place where you are, the Desk or Communion Table. Every Communicant will before another Day have them by Heart, as I believe was the Case here, between Good Friday and Easter Sunday, as the Book was sent for and sundry Copies taken in writing. I mean of Hymns 17 and 18."*

Respecting the musical portions of the services in early days and the changes which took place, the following statement by Bishop White is interesting :†

"Within the memory of the author of this work there has taken place a most remarkable change, in reference to the subject now noticed. When he was a young man, and in England, and even when he was there fifteen years after, he never, in any church, heard other metrical singing than what was either from the version of Sternhold and Hopkins, or from that of Tate and Brady. In this country it was the same; except on Christmas Day and on Easter Sunday, when there were the two Hymns now appropriate to those days, which was strictly rubrical; they being no more than passages of Scripture, put into the trammels of metre and rhyme."

The chants, such as the Venite, &c., were read by the Clerk and congregation. Such a feat as singing them was not attempted here, and, in fact, in scarce any Episcopal Church in the land until within the past seventy years. And under the system of the

* Jour. Gen. Con., Ed. by Bp. Perry, Vol. 3, p. 194.
† Memoirs Prot. Epis. Church, 2nd Ed. p. 256.

Clerk's leading in music from his little desk*—taking the pitch usually from a tuning-fork—such a thing as an anthem could not be attempted.

But in time more attention was given to the musical part of the service. Choirs were introduced.† The Clerk's duty was in this direction abbreviated, and gradually, with other changes of custom, his services were felt to be needless, and the office itself fell into disuse.

The first Clerk mentioned in our Records was Thomas Jecocks, in 1735, whose salary was to be thirty-five shillings a year. Mr. James Gildersleeve held the position from about 1800 until 1824; and he was the last one who filled it.

May 25, 1790.—It was resolved to "take up," that is, hire for the use of the church, £100 for needful repairs of the churchyard and Parsonage; and that the Church Wardens give their bonds for this sum. And, further, "That the Coppers collected in the Parish Church and at Success be sold for as much as they will fetch."

"*Ordered*, That a new Register be purchased by Mr. Carman, for which he shall be repaid."

March 16, 1791, the Vestry, having received a gift towards the Communion Service, which is still in use, from Capt. Samuel Pintard:

"*Ordered*, That Captain Pintard be thanked by this Corporation for the present made the Church of an Handsome Silver Plate, for the use of the Chancel, and that the Rector be requested to signify to him the Same in writing."

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* One is still retained in Trinity Church, Newport, R. I.

† In 1803 Mr. James Hall became chorister, and, for his services received $10 and the thanks of the vestry.

Captain Pintard, who was a soldier at Oswego, in 1755, and wounded at Minden, says Judge Jones, resided in a house immediately east of the Parsonage, and his land adjoined the glebe. He was related to the Rev. Mr. Cutting, who married a Miss Pintard, and during the Revolutionary war, he was so much annoyed by the British troops quartered here, that he removed some of his furniture to the parsonage, closed his house, and went to New York to reside. But Col. Birch, then in command of the troops, took possession of the house and obtained, by a not over courteous demand, the furniture which had been placed under Mr. Cutting's care.

Mr. Pintard's land had been the property of the Rev. Mr. Seabury, who had purchased it from Mrs. Catharine, wife of the Rev. Dr. Jenney. Mr. Seabury sold it to Captain Pintard, and it afterwards passed into the possession of Dr. James Searing, and since to that of Thorne and Harper. The plate given by Captain Pintard, and which is a perpetual memorial of him, and better than monumental brass or stone, bears upon it in quaint lettering, the initials, A. B. F. It was a most useful addition to our communion service, which previously had consisted only of the silver chalice and paten given by Queen Ann, and a silver alms-basin, the gift of Mr. John March, in 1735.

COMMUNION PLATE.

Having mentioned our communion plate, it may be well to relate here the several sources from which we have received it.

Respecting the two pieces already mentioned,

CUP AND PATEN
Presented by
QUEEN ANNE TO ST. GEORGE'S CHURCH, IN 1710.

CORPORATE SEAL OF ST. GEORGE'S CHURCH.

which were the gift of Queen Ann, the following account is given in the proceedings of the Society for the Propagation of the Gospel.*

"At a monthly meeting of the Society, in 1706, the Lord Bishop of London, reported that her Majesty of her princely grace and favour, had been pleased (through his lordship's hands) to allow five large Bibles, Common Prayer Books, and Books of Homilies, as also pulpit cloths, Communion table-cloths, silver chalices and patens, for each of the five Churches in the government of New York, viz., Hempstead and Jamaica in Long Island, West Chester, Rye, and Staten Island."

These pieces of plate bear the simple inscription "Annæ Reginæ." The chalice is large, holding about a quart; the paten is small, and so formed as to admit of being used as a cover to the chalice. The alms basin, the gift of John March, Esq., in 1735, and so inscribed on its rim; and the large silver plate now used as the principal paten, the gift of Captain Samuel Pintard, have been already mentioned. These pieces constituted the whole Communion set down to 1830, when a silver gilt flagon of modern form was added. In 1851 the church was presented with another chalice or cup, which bears this inscription: "Presented by Thos. Wm. C. Moore, Nephew of the late Rector, Rev. Thos. L. Moore, to St. George's Church, Hempstead, 1851."

In 1870 the service was made complete by the gift from Mr. Samuel Wood—descended from one of the oldest families of the parish, and who, with his brother

* John Chamberlayne, quoted Bolton His. Ch., &c., p 347.

Abraham, left bequests to the church,—of a silver flagon, of large size and proper ecclesiastical design, which bears this inscription: "To St. George's Church, Hempstead, L. I. The gift of Samuel Wood. A memorial of his beloved parents, Epenetus and Catharine Wood: of his brothers, Epenetus, David, Abraham; and of his sisters, Maria Wood and Mrs. Nellie Hewlett. Easter, A. D. 1870—being the 20th year of the Rectorship of the Rev. Wm. H. Moore in said parish." Around the flagon is engraved in old English letters the words—"The blood of Jesus Christ Cleanseth us from all sin." These gifts are memorials of the givers, which are continually before God. By them, though dead, they still speak.

The Bible, which was given St. George's Parish by Queen Ann, has not been preserved. But the Prayer Book is still in the possession of the parish. It is a folio, and, with the exception of the Morning and Evening Services, which are much worn, is in a good state of preservation. The type is large and distinct, and the ink a brilliant black. The back of the book has been mended with parchment. The volume bears this imprint:

"London—Printed by the Assigns of Tho. Newcomb and Henry Hills, deceased, Printers to the Queen's Most Excellent Maj'ty, 1710."

The transition from the Royal government to the Republic, required the substitution of prayers for the President and Congress, for those of the Royal family and Parliament. These changes, with others ordained by the General Convention of the Church at its early

MR. SAMUEL WOOD.

sessions, are exhibited in this Prayer Book by covering the portions changed with paper containing the forms substituted. These were written in large print-like letters by the Rev. Mr. Moore.

In our narrative we have overpast the reference to an event in this parish which was of considerable moment, viz., the first ordination in this parish, which was also the first ordination in the Episcopal Church in the State of New York—and only ten had preceded this in our Church in this country, all of them performed by Bishop Seabury of Connecticut. The following is the account found in a contemporary print of the transaction, and in the private diary of the Rev. Thos. L. Moore:

"1785, Nov'r 2d, *Wednesday.*—Read the morning service previous to Mr. Jno. Lowe of Virginia receiving Confirmation and Deacon's orders.

"Nov'r 3d, *Thursday.*—After morning service Read by the Rev'd Mr. Bloomer and a Sermon by the Bishop, the same gentleman was solemnly ORDAINED PRIEST."

"On Thursday last, 3d inst., Mr. John Lowe, a gentleman from Virginia, received holy orders from the hands of the Rt. Rev. Samuel Seabury, Bishop of the Episcopal Protestant Church in Connecticut, in St. George's Church at Hempstead, on Long Island. As this was the first instance of an ordinance of the Church which has ever taken place in this State, the solemnity of the occasion was almost beyond description—the excellent sermon delivered by the Bishop, the prayers and tears of himself, his presbyters, and the numerous assembly, for the success of this gentleman in his ministry, will be long had in remembrance by every spectator."—*The New York Packet, Nov.*

21, 1785.—*N. Y. Historical Society Calendar for year* 1870, *page* 374.

The subsequent career of the Rev. Mr. Lowe I have not been able to trace. But the ordination was regarded as being important and significant, because of the circumstances under which it took place, and which are thus referred to in a letter from the Rev. Mr., afterwards Bishop Provoost of New York to the Rev. Dr. William White of Philadelphia, in which Mr. Provoost, referring to the application which had been forwarded to England, to have himself and Dr. White consecrated Bishops—says:

"I expect no obstruction to our application but what may arise from the intrigues of the non-juring Bishop of Connecticut, who a few days since paid a visit to this State (notwithstanding he incurred the guilt of misprision of Treason, and was liable to confinement for life for doing so) and took shelter at Mr. James Rivington's, where he was seen only by a few of his most intimate friends; whilst he was there, a piece appeared in a newspaper under Rivington's direction, pretending to give an account of the late Convention, (the General Convention, 1785,) but replete with falsehood and prevarication, and evidently intended to excite a prejudice against our transactions, both in England and in America.

"On Long Island Dr. Cebra appeared more openly —preached at Hempstead church, and ordained the person from Virginia I formerly mentioned, being assisted by the Rev. Mr. Moore, of Hempstead, and the Rev. Mr. Bloomer, of New Town, Long Island.

"I relate these occurrences, that when you write next to England, our Friends there may be guarded

against any misrepresentations that may come from that Quarter.

"I am, with respects to Dr. Magaw and Mr. Blackwell, Dr Sir,

"Your most sincere Friend and Humble Servant,

"SAMUEL PROVOOST.*

"*New York, Nov. 7, 1785.*"

The strong prejudice which influenced the Rev. Mr. Provoost against Bishop Seabury is exhibited here in his persistent misspelling the Bishop's name, writing it always "Cebra," in the withholding the title "Bishop," and in his misconstruction of the newspaper article to which he alludes, which is given in full in "Perry's Historical Notes and Documents,"† together with some further communications from the Rev. Mr. Provoost, and is free from the artfulness he attributes to it.

The exhibition of such an unamiable spirit towards Bishop Seabury was, unfortunately, not an isolated instance. In the New York Convention, June 14th, 1786, the following resolution was adopted:

"*Resolved*, That the persons appointed to represent this Church [in General Convention] be instructed not to consent to any act that may imply the validity of Dr. Seabury's ordination."

But it is a matter of pleasant reflection that the members of St. George's parish, so far from adding to the good bishop's burdens, did what they could to encourage and sustain him.

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* Perry's Early Conventions—Hist. Notes vol. 3, p. 283.

† A Half Century of Legislation of the American Church, vol. 3, p. 283.

In those critical months to the Protestant Episcopal Church in America, when, partly from opposition to the Bishop's consecration by the Scotch Bishops; partly from sectional jealousies;* partly from such ecclesiastical idiosyncrasies as moved Virginia to forbid her delegate—Dr. Griffith—to a general Conference, to take a seat as a member; and South Carolina to stipulate that she would participate in the conference only on the condition that "*No Bishop should be settled in that State*," there appeared little prospect of bringing such divergent elements to coalesce harmoniously in the union of one body, and a permanent disassociation of the churches in the several States seemed inevitable—at that critical period this parish manifested its undiminished affection and respect for Bishop Seabury, and contributed its influence to promote that amiable interchange of sentiment between him and Bishop White, the embodiments of gentleness and kindliness; which, under God, averted the impending dissension of Churchmen, and led to that firm compact which has made the Church vigorous and victorious.

Bishop Seabury was regarded by the Churchmen of Hempstead with pride and affection, as the child of the parish; and he reciprocated the feeling. Through

* An example of which is given in the following extract of a letter from the Rev. Mr. Parker of Boston, to Bishop White: "In these Northern States I much doubt whether a Bishop from England would be received, so great is the jealousy still remaining of the English nation. Of a Scotch Bishop there can be no suspicions, because wholly unconnected with the civil power themselves, they could introduce none into these States."—*Church Documents*, Connecticut, *Vol.* ii. p. 290.

all his after years he frequently revisited the scenes of his youth and the home of his numerous relatives.

The private diary of the Rev. Thos. Lambert Moore contains frequent records of his officiating here.

In 1791, the Vestry of St. George's adopted a measure for which, probably, they had some reason not now to be discerned. It was by them "Ordered, that every person acting in any public office of the Church should declare his consent and assent to the doctrines and discipline of the Protestant Episcopal Church;" and the following certificate of the compliance with this ordinance of those who made it, was drawn up and signed.

"SOUTH HEMPSTEAD, 21 *July*, 1791.

"The Vestry of St. George's Church in this Town having taken into consideration the necessity of Uniformity as well in Doctrine as in Discipline, have unanimously agreed to the following Resolutions, which Resolutions they sincerely subscribe for themselves, and which they seriously recommend to all their successors in office, viz.:

"That every person acting in any Public office in this Church, shall, as soon as elected, declare his consent and assent to the Doctrines and Discipline of the Protestant Episcopal Church, and his conformity to the Canons made for the Government of the same.

"THOS. LAMBT. MOORE, *Rector.*

Thos. Clowes, } *Church Wardens.*
George Hewlet, }

George Weeks, }
Benj. Hewlet, } *Vestrymen.*"
Saml. Carman, }
Danl. Kissam, }

Having referred to the Diary of the Rev. Mr. Moore, we make from it one or two extracts. Under date of November 12, 1786, he notes that the number who partook of the sacrament that day was forty-one.

"1783, *Nov.* 23.—Read and Preached at St. Paul's Chapel (New York), morning; do St. George's, afternoon.—N. B. This was the last time that His M(ajesty) G(eorge) III. was prayed for in this State."

Up to 1787 all evening services were held in private houses, there being no provision for lighting the church; evening services in Episcopal churches not being customary nor regarded favorably by Churchmen generally. But the necessary arrangements having been made, the church was henceforth used for evening services, as thus noted in Mr. Moore's diary:

"1787, *Nov.* 25.—Read and preached, morning, South Hempstead. Lectured in church, evening, first time of thus assembling."

We learn from this diary that from the middle of October until the following spring, it was Mr. Moore's custom to have but one service, either at Hempstead or at Success, where he officiated every third Sunday.

A continuance of some of the obtrusive peculiarities of the Quakers is probably aimed at in a resolution passed by the Vestry, May 29, 1792:

"*Resolved*, That the Church Wardens and Vestrymen shall see due order observed in Church—and that no person be hereafter permitted to come within the walls of the same, whether Service or not —*covered*."

At this meeting there was passed the following resolution—"That a new Parsonage House be erected next Spring, and that materials be purchased this season."

NEW PARSONAGE.

The above resolution was promptly carried into effect. The parsonage which was now to be displaced by the new one was built, as we have seen, in 1682. And when the Rev. Mr. Seabury came here in 1744, it was in so ruinous a condition as to require such extensive repairs that it might be said to have been almost rebuilt. It had never been a commodious dwelling. Its style was one that prevailed on Long Island at the period of its erection, and of which a few specimens still survive. It was a story and a half high in front, with a roof of a single pitch sloping down to one story in the rear. A front door in the middle of the house opened into a narrow hall running through the house, with two rooms on either side. At the rear end of the hall was a passage way into a small building in which was the kitchen. The ceilings were low, even on the ground floor, and lower still in the two or three rooms above.

The stipulations for the new parsonage directed it should be 44 feet front by 34 feet deep, with a building at the east end, for a kitchen. Mr. Mackrel, of Jamaica, was the builder, and the cost was to be £500; the Vestry stipulating to be at the expense of carting the lumber, finding the stone and digging the cellar. The lack of height in the old building was avoided in the new one, but unfortunately, the designer of the plan, if there was such a person, gave

the greatest height to the part of the building of the least use—the attic. The ceilings were but a little higher than those of the old building. And with a singular lack of foresight, the house was constructed without having in it a single closet; a defect which has since been but very imperfectly remedied.

The building was regarded, at the time, as a rather imposing one. It was constructed largely of hewn oak timber, contributed principally by the parishioners on the north side of the island. This timber, not having been seasoned, by its warping and twisting has affected the regularity of the bevel and angles. Being covered only with shingles nailed to laths, renders it but too accessible to cold and wind.

All parts of the parish, which then included a large portion of the county and extended across the Island from the ocean to Sands Point on the Sound, actively participated in providing the new residence for their Rector, as the following inscription on its corner stone declares:

"This Parsonage was erected by the voluntary Donations of the Episcopal Congregation of North and South Hempstead, Anno Domini, 1793. Unity, Perseverance, and Public Spirit. Laus Deo."

The old parsonage building was sold for £40—the piazza to Mr. George Weeks for £5—and a part of it was removed to a lot on Greenwich Street, which afterwards came into the possession of Mr. Henry Eckford, when it was taken down. Another part was taken to the land now owned by Mr. Stewart Haff.

"*Nov.* 28, 1793.—The Trustees chosen to sell the old parsonage, reported they had sold the west part to Mr. George Weeks, Jr., for £16."

In the new parsonage Mr. Moore dwelt during the last six years of his Rectorship. In March, 1794, the Vestry directed the sale of that portion of the glebe lands at the south—near the bay—designated as the Middle and Little Neck.* How many acres were comprised in the sale is not stated. The lands brought £350. With this sum and an addition of £50 more, on which the Rector agreed to pay interest, the Vestry bought for a glebe from Mr. Thos. Clowes, a piece of land of twenty-three acres, now lying in the eastern edge of the village of Hempstead, and whose northern boundary is the Farmingdale Road, and which was afterwards designated as the Greenfield property, and "Green Farm."

By resolution of the Vestry a letter of thanks was sent, about this time, to "the Minister, Elders and Deacons of the Reformed Dutch Church, for the use of the Church at Success." It is surmised that the services of the church had been conducted at Success only since Mr. Moore was Rector, and were for the especial accommodation of the members of the parish residing in that neighborhood.†

At the Vestry-meeting in May, 1795, one of the Wardens, Mr. Thos. Clowes, was appointed Treasurer of the "Sacramental Fund," and Col. Carman, "Treasurer of all Contingent Moneys." And it was ordered that £3 be allowed this year from the Sacramental Fund, for support of "Travelling Missionaries

* Parish Records, p. 144. † Parish Records, p. 145 and 148.

of this Church upon the frontiers of this and the neighbouring States." The purpose was excellent, but the proceeding was not in accord with the rubric in the Communion office, which designates the Rector as the dispenser of the fund, and prescribes the objects.

In October, 1795, a meeting of the corporation was held, and by its order,* the salary of the Rector was advanced to £200.

In April of this year—1795—at a town meeting, there was a resolution adopted respecting the

PUBLIC LANDS IN FRONT OF THE PARSONAGE,

of which the following is a copy from the Town Records, p. 390:

"This is to certify that the inhabitants of South Hempstead, in Town Meeting assembled, the 7th day of April, A. D. 1795, did voluntarily and in a legal manner, as they were by law authorized to do, grant unto the Rev. Thomas L. Moore and his successors in office, all the land in front of the Episcopal Parsonage down to the brook, reserving the public roads above and below the hill for the use of the public, and prohibiting the Rev. Thomas L. Moore or his successors in office, from fencing said land or otherwise enclosing, under penalty of forfeiting this grant.

"Entered and compared with the original the fifth day of April, 1796. By Mr. Richd. Beadle, Town Clerk."

The following letter, in the possession of Mr. Jackson J. Jones, of Seaford, found among the papers of

* Parish Records, p. 153.

his grandfather, explains the source of the above quoted resolution:

"SIR—I have again made application to this Town Meeting for a grant of the Land opposite the Parsonage. Deeming you to be a man of an independent mind, I hope you will give my memorial your approbation and support.

"As opposition to this Grant can only proceed from party motives, I rely upon your understanding and honour to frustrate the views of such characters.

"I am, with best wishes,

"Your Friend and Servant,

"THOS. LAMB'T. MOORE.

"*S. Hempd. 7 April*, 1795.

"MAJOR JACKSON."

In May, 1796, the Vestry

"*Ordered*—That a letter be written to the Right Rev. Bishop Provoost, laying before Him the situation of this Corporation; viz., That they are burdened with a debt of £200 and praying assistance from the Corporation of Trinity Church to relieve them, if it can be done."

This petition was not fruitless. Trinity Church, as in almost innumerable other instances, kindly gave the relief asked, and the Rector of St. George's was ordered to send a "Letter of sincere thanks to the Corporation of Trinity Church for their recent generous respectable donation." The donation was £500, more than double the amount asked. John Moore, Esq. was authorized and empowered by the Vestry to receive the donation, and deposit one-half in the Bank of New York, the remainder to be used for the present exigencies of the church.

These appear to have been, to pay an amount still due Mr. Mackrel, the builder of the Parsonage, repay the Rector the sum he had advanced for the parsonage house, and pay a long standing note due the estate of a former Senior Warden, Leffert Haugewout.

The south Parsonage was ordered to be rented, as heretofore, to Col. Carman, for forty pounds per annum.*

Mr. Moore, on becoming rector of St. George's, did not resume the services which his predecessors had been accustomed to hold at Oyster Bay, and which Mr. Cutting had been obliged to discontinue because of the perils attendent upon travelling there during the turbulence of the Revolutionary War.

As from this period an informal but practical dissolution took place of the connection which by the enactment of the Assembly, in 1693, ordained that "Hempstead and Oyster Bay should be one parish," it will be proper to introduce here a sketch of the subsequent condition of

CHRIST CHURCH, OYSTER BAY.

As prefatory to that sketch, we first state certain proceedings in that town of a very early date, which will throw light upon remarks made by the missionaries, Jenney, Seabury and Cutting, in their correspondence with the Venerable Society. One of the Duke of York's laws (1665) for the government of the Province of New York, says:

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* Parish Records, p. 164.

"Whereas the public worship of God is much discredited for want of *painful* and able ministers to instruct the people in the true religion, it is—Ordered, that a church shall be built in each parish capable of holding two hundred persons; that ministers of every church shall preach every Sunday, and pray for the King, Queen, Duke of York, and the Royal Family; and to marry persons, after legal publication or license."*

But while houses of worship were thus ordered to be built, and ministers were expected, the law was of little effect until the Act of the Assembly of the Province, in 1693, for raising by tax a maintainance for ministers gave it practical efficiency. But Oyster Bay did not regard this provision favorably, as the following extract from the town record shows:

"1693, *Feb.* 19.—The town met together in order to a late Act of the Assembly for settling two ministers in the county, but nothing was done about it; but made return that it was a thing against their judgment —therefore could do nothing about it."

But the people of the town afterwards receded from this indefensible position, and, like good citizens, conformed to the law.

"1706, *Sept.* 14.—Capt. John Dickenson and Wm. Frost, Sr., are chosen Trustees for the town, to act as provided by Act of Assembly, to build and repair their Meeting-Houses and other public buildings."

"1707, *Mar.* 3.—Justice John Townsend is chosen Treasurer of the town, to receive the £50 raised for the furnishing the church, &c."

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* See Thompson, 1st ed. p. 103.

"1710, *June* 27.—At a town meeting it was ordered that 1½ acre of land joining to the church be laid out for a church-yard."*

The place for worship had now been built (although not completed, as the missionaries long after this state), and,—

"1711, *Feb.* 16.—Ordered, that the Trustees and Church Wardens [of the civil Vestry, *Ed.*]—should receive and lay out the money to be raised for that purpose to the best advantage for seating the church."

This building, after the custom elsewhere, was used for town meetings.

In 1768, Oyster-Bay petitioned the Assembly [for authority] to raise the ministers' and poor tax separate from Hempstead.

The cessation of the Church services by Mr. Cutting was followed by a scattering of the congregation. The church building fell into decay, and in 1801 what remained of it was sold for the sum of $67, which was delivered to the Overseers of the Poor "until the same shall be called for by the religious Society, if any may demand it."

Meanwhile certain of the citizens of Oyster Bay had resolved to establish a Seminary or Academy—and they petitioned the town to grant to them the plot of land on Church Hill, then lying unoccupied, on which to erect said seminary. To give weight to their application, the proprietors of the Academy obtained the following expression of the consent of members of the Episcopal Church that the land might be loaned for the purpose prayed for:

* Book D, Town Records, Folio 9.

"Be it known to whom it may concern, that we whose names are hereunto subscribed, being the lawful Heirs and Descendants of the Proprietors of the Episcopal Church situate in the Town spot of Oyster-Bay, do freely and voluntarily agree to put the said church in its present situation (with the appurtenances thereunto belonging) into the charge of the Trustees of the Academy building in the said Town, and by them kept in trust until at some future day it may be found necessary to apply the said Church with its appurtenances for the use of said Episcopal Society.

"Robert Townsend,
Administrator of the Estate of Samuel Townsend, dec'd.
Samuel Haviland,
John Jones,
David Jones."

"*Oyster-Bay*, 1801.

At the time of this agreement the probability that the Episcopal Church would be revived in Oyster Bay, must have appeared very small. But these Churchmen very wisely stipulated, in view of the possibility of it. They evidently had an abiding trust in the indefectibility of the Church. The Academy, which was opened in 1805, proved less enduring than its friends expected, being superseded by the public school; while the Church, on the other hand, exhibited renewed energy when its vitality was supposed to be extinct.

The first intimation we have been able to find—after this time—that the Episcopalians of Oyster Bay still cherished a love for the Church and a purpose to have her services, is in an advertisement in the Long Island Star, April 17, 1821, that—"the Rev. Dr.

Bletsoe, has been appointed Principal of the Academy at Oyster Bay, and it is intended by the Trustees to appropriate a part of Edmund Hall to the purposes of an Episcopal Church, in which Divine Service will be performed regularly by Dr. Bletsoe."

Of this person little is now known further than that he claimed to be an English clergyman, and that because of some defect in his credentials, he failed of being recognized by the ecclesiastical authorities of the diocese. Whether he carried out his purpose to hold Church services we cannot learn.

Shortly after this time the Academy project failed, and the building was closed. The purpose of reestablishing the services of the Church was still entertained by the old members of the parish, and as a preparatory step, they bought up the now almost valueless stock of the proprietors of the Academy, and voted—the Academy had never been incorporated — to give the building to the Church for a parsonage ; and such it is to-day.

In 1822, Mr. Edward K. Fowler, a resident in the neighborhood and a candidate for orders, began to hold services as a lay reader in the Academy, with encouraging results. In a letter to Dr. James De Kay, in 1850, from Monticello, N. Y., he says : "On every occasion of public worship in which I was engaged in the Academy at Oyster Bay, the congregation was respectable, and oftentimes as large as the building would comfortably contain."

Upon his ordination, in 1823, by Bishop Hobart, he continued to officiate at Oyster Bay and at Huntington on alternate Sundays, until 1826, when an

affection of the throat compelled him to remove to another part of the State. But his services resulted in gathering the scattered members of the old congregation and in bringing in new ones, and in confirming in all the purpose to have the parish resume effective life.

After the Rev. Mr. Fowler removed, service was held occasionally in Oyster Bay by the Rev. Joseph F. Phillips, Rector of Christ Church, Manhasset, from 1833 to 1835.

In 1835 Christ Church, Oyster Bay, was made a missionary station of the diocese, and the Rev. Isaac Sherwood was appointed the missionary. From that date no marked progress was made for several years in reviving the parish. But in 1844 the question of a location for a church-building, which had caused some difference of opinion, was settled. It was accordingly built, at a cost of $2800, upon the site and amidst the venerable graves of the former one, which is so frequently referred to in the correspondence of the missionaries with the Venerable Society. And in September, 1844, the Rev. Edwin Harwood became the minister of the parish.

Thus was the continuity of the parish life maintained—the interrupted current flowed on again in the ancient channels.

The church building erected in 1844 soon showed serious defects in its construction, and in 1877 the Vestry decided to take it down and erect another, at a cost of $12,000. David J. Youngs, Edward M. Townsend and William Trotter, Jr., were appointed the building committee. Messrs. Potter and Robert-

son of New York were selected as the architects. The corner stone was laid May 1, 1878, by the Rector, the Rev. George R. Vandewater, and the completed building was consecrated on St. Barnabas' day, June 11, 1879, by the Rt. Rev. A. N. Littlejohn, LL.D., the Bishop of the Diocese of Long Island.

The new church, as contrasted with the one it displaced, shows not only the increased strength of the parish, but also the great advancement which has recently been made in architectural taste.

List of Rectors and Ministers of Christ Church, Oyster Bay, since its Re-establishment.

Rev. Edwin Harwood, D.D., Sep. 1844 to May, 1846.
" John Stearns, Jr., Aug. 1846 " July, 1849.
" Edmund Richards, Dec. 1849 " Oct. 1851.
" Joseph Ransom, 1851 " 1861.
" Richard Graham Hutton, A.B., Oct. 1861 to April, 1874.
Rev. Charles W. Ward, Oct. 1874 to May, 1875.
" James Byron Murray, D. D. 1875 " 1876.
" George R. Vandewater, Oct. 1876 " Feb. 1880.
" William Montague Geer, March, 1880.

From this account of the history of the Church at Oyster Bay, we return to that of the ministry of the Rector of St. George's, the Rev. T. L. Moore.

The town of Hempstead was increasing rapidly in population, and its large territory offered many new points where the services of the Church were needed, and could be advantageously used. And although Mr. Moore was active and diligent, he found the work growing upon him. He did all in his power to minister the Word and Sacraments in every part of

his parish. At Success, in the north part of the parish, he held services at least one Sunday every month in the Reformed Dutch Church, which was kindly loaned to him, for the convenience of his parishioners at Manhasset and on the Necks. He also held services on week days in private houses and school houses in the south part of the parish, as at Hicks' Neck, and at Gen. Van Wyck's at Rockaway. But at the parish church alone could the services be enjoyed with all appropriate ceremonies, and this fact was appreciated by the people. At the festivals especially, and particularly at Christmas, when the dressing of the Sanctuary with evergreens was so distinctive a custom of the Episcopal Church,—and so common a matter of reproach to us then from other denominations,—the people flocked to the old church in numbers entirely beyond its capacity to accommodate them. They came from the most distant parts of Rockaway, from South Oyster Bay, from Foster's Meadow, and from the Necks of north Hempstead even down to Sands Point. An aged lady,* who in her youth lived at Success—Lakeville,—related to the writer her well remembered experience in attending church in those days, when "Parson Moore was the minister." To traverse the fourteen miles, from Great Neck and Cow Neck, over bad roads, and when light carriages were a luxury unattainable, required a start of at least three hours before church time. The usual conveyance was a farm wagon—without springs—prepared

* Mrs. Hannah Nostrand Cornwell.

for Sunday use by having chairs for the elder persons and clean straw in the bottom for children. Those who could not compass even such a moderate degree of luxury, and were obliged to come on foot, were careful to reserve their shoes and stockings in their hands, until they reached the borders of the village; when, either in the "Parsonage Brook" or Burly Pond, they removed the accumulated dust from their feet, and completed their toilet.

An interesting and memorable event during Mr. Moore's rectorship, was the first confirmation in the parish. Until this period there had been no Bishop in the country to administer the sacred rite. Previous generations of Churchmen in this land had been deprived of the privilege of the sanctifying act. They had felt—as already observed, p. 120—the deprivation to be a hardship and a wrong. And it was a wrong harder to bear because it was produced by the opposition of godless statesmen in Great Britain, to the appointments of Bishops for the Colonies. Churchmen from all parts of the land had protested and had prayed in vain to be endowed with the instruments of Apostolic appointment, without which the Church could not preserve her existence. "The poor Church of America," was the complaint of Churchmen at the time—"is worse off than her adversaries that are round about her. She has nobody on the spot to comfort or confirm her children, —nobody to ordain such as are willing to serve."

The complaint was well founded.

"Only that communion which clave close to the Apostolic model was on all sides cramped and weak-

ened: without the centre of visible unity—without the direction of common efforts—without the power of confirming the young, whilst it taught the young that there was a blessing in the very rite which it withheld from them,—without the power of ordination, whilst it maintained that it was needful for a true succession of the priesthood,—declaring by its own teaching, its maimed and imperfect condition, and feeling it practically at every turn."*

The consciences of Churchmen, and especially the clergy, were hurt by reason of this arbitrary withholding of privileges pertaining to the Christian birthright. "There is a dispute among our clergy," wrote one of them to the Bishop of London,† "relating to the exhortation after baptism to the godfather, to bring the child to the Bishop to be confirmed. Our adversaries object to it as a mere jest to order the godfather to bring the child to the Bishop, when there is not one within a thousand leagues of us."

The evil and wrong which was done to the Church in America by those who were in authority in England, in stubbornly disregarding her piteous entreaties to send her men endowed with the Apostolic order and authority, has recently been recited in a speech made before the Propagation Society at Lincoln, England, at the Anniversary of that Society, November 7, 1880, by the Rt. Rev. A. N. Littlejohn, D.D., LL.D., Bishop of Long Island, of which we give an extract:

"For nearly a century and a half the Church in

* Wilberforce, Hist. Amer. Church, p. 111.

† Wilberforce, Hist. Amer. Church, p. 112.

America was left without the Episcopate; and when given, it was with reluctance and almost under constraint. For all that time a hearty allegiance to the Mother Church was repaid with neglect. Meanwhile, there were hundreds of parishes, but no diocese; multitudes of the baptized, but no confirmation; priests demanded on all sides to guide the infant colonial life, but no ordination save by crossing 3000 miles of ocean. Meanwhile, too, every English speaking sect, embarrassed by no such fundamental defects of polity and discipline, going out to the New World on fire with zeal kindled by both political and ecclesiastical differences at home, found a safe and welcome lodgment, and laid deep and wide the foundations of their power; so that when the American Church at last appeared in the field, with the Apostolic Equipment so long withheld, she seemed as one born out of due time," &c.

The great impediment to the growth and welfare of the Church having been removed, and Bishop Provoost having been consecrated in England, Feb. 4, 1787, Bishop of New York,—the following October, Wednesday the 31st, he came to this parish, and after the Morning Service, read by the Rev. Mr. Beach, an assistant minister of Trinity Church, New York, and a sermon by the Rev. Mr. Bloomer, of Grace Church, Jamaica; he confirmed one hundred and fifty-five persons—the accumulated candidates of many years, and the largest class yet confirmed in the parish. The list of that first class has been happily preserved. It includes the names of persons from all portions of the extended parish. Among them are the familiar names of such sturdy Churchmen as Kissam, Allen, Burtis, Treadwell, Thorn, Clowes,

Mitchel, Hewlett, Platt, Van Nostrand, Cornell, Gildersleeve, Demot, Jackson, Bedel, Sands, Curtis, Carman, Hagner, Onderdonk, Rhodes, Weeks, Petit, Durling, Pool, Titus, Baldwin, Stringham and Johnson.

It may be regarded as a fulfilment of the assurance of long life as a part of the heritage of righteousness, that of those thus confirmed in 1787, there were several still living and active members of the church, more than fifty years afterwards, viz.:

George Weeks, died 1854 aged 84 years.
Mrs. Jane (Stringham) Abrams, died 1864, aged 93.
Miss Sarah Smith, died 1860, aged 93 years.
Mrs. Abigail (Carman) Clowes, died 1855 aged 81.
Benjamin Treadwell, died 1855, aged 85 years.
Mrs. Mary Ann (Moore) Hewlett,
(sister of the Rector) died 1853, aged 86.
Mrs. Sarah Pettit, died 1853, aged 89 years.

On the 20th of February, 1799, the useful ministry of the Rev. Thomas Lambert Moore was closed by death, in the 41st year of his age. At his funeral the church edifice was draped in mourning. The burial service was read by the Rev. Mr. Rattoone, of Jamaica, and a sermon preached by the Rev. Mr. Van Dyke, of St. James' Church, Newtown, and the interment was under the chancel of the church, which position is indicated by the tombstone erected over the remains, when the church was taken down, and the present site chosen for the new one.

A mural tablet was erected in 1807 in the church to his memory, which bears this inscription:

I. H. S.

Sacred to the Memory of the
REVD. THOS. LAMBT. MOORE, M. A.,
late Rector of this Church.
Born at New York the 22nd February, 1758,
Ordained Deacon by the Bishop of London,
the 21st September, 1781,
and Priest by the Bishop of Chester,
the 24th February, 1782.
Called to this Parish the 3rd March, 1785,
and died the 20th February, 1799.
By his engaging and persuasive manners,
his Christian zeal and popular talents,
he gathered and left
a numerous and respectable Congregation
To perpetuate
his revered memory and usefulness.
The Corporation of St. George's Church,
have erected this stone,
the tribute of their gratitude
and affection.

The portrait of the Rev. Thos. L. Moore was painted while he was in England, and a copy of it, presented by his son, Thomas Daniel Moore, to St. George's Church, hangs in the robing room. The publications of Mr. Moore were:

Sermon before Convention of the Diocese of New York, Nov. 3, 1789. Sermon on Religious Divisions, 1792.

He was elected a delegate to the General Convention from New York, in 1789, 1792, and 1795, and was a member of the Standing Committee of the Diocese of New York in 1790.

At his death he left a widow, Mrs. Judith Moore, who died October, 1834; a son, Thomas Daniel, who became a merchant in New York City, and died June 18, 1857; and three daughters, who remained unmar-

ried. One of these, and the latest survivor, Elizabeth Frances, born in the Rectory, and the first child born in it, December 18, 1793, died at Hempstead, where she had resided for the previous seventeen years, February 19, 1881, aged 88 years and two months. In her infancy she was so feeble that no hope was entertained of her continuing long to live. And through all her life her attenuated frame declared the absence of robust health, and yet she outlived and was longer lived than any member of her family.

Always of a buoyant spirit, in despite the lack of bodily vigor, her declining years exhibited a pleasing example of cheerful piety and placid old age. Her remains were laid beside those of her parents and sisters, in the ground which had been beneath the chancel of the old church.

Mr. Moore's ministry left a beneficent impression, which endured through the lives of his parishioners. It was cherished and extolled by the few aged survivors when the writer came to the rectorship, fifty years after Mr. Moore's decease. It is not the privilege, nor in the power of many of Christ's ambassadors to write their memories so deeply in the hearts of their people.

Mr. Moore's influence is accounted for by his excellent qualities as a man and pastor, and his effectiveness as a preacher. In the latter point he is said to have strongly resembled his brother, Bishop R. C. Moore, of Virginia. Like his brother, he combined vigor of delivery and emphasis of manner with a peculiarly suasory intonation of voice, which was at once clear, flexible and sympathetic. Like him, too,

he had the gift of arousing and enchaining the attention of those who are usually apathetic. And he had, in an unusual degree, the ability to impress his hearers with the feeling that his intense earnestness proceeded from his deep conviction of the truth and immeasurable importance of what he declared. He was permitted to see large fruits to his ministry, and accomplished what St. Peter desired: "I will endeavor that ye may be able after my decease to have these things always in remembrance."—2 *Peter* 1 : 15.

CHAPTER VI.

1799—1829.

TWO months after the death of the Rev. Thos. Lambert Moore, the Vestry of St. George's Church, at a meeting held April 8, 1799, took measures to supply the vacant rectorship, and made the following record:

"It having pleased Almighty God to deprive this Church of our late dear and worthy Pastor, the Rev. Thomas Lambert Moore, who after a residence of Fourteen years in this Parish, departed this Life, on the 20th February last, sincerely lamented by his whole congregation—The Vestry unanimously agreed to, and did nominate as his successor, the Rev. Rich'd Channing Moore, of Staten Island, Brother of the deceased."

A call in due form having been drawn up and signed, together with a letter to the Rev. R. C. Moore, they were committed to the hands of Col. R. Thorne to deliver.

On the 14th of May it being reported to the Vestry that the Rev. Mr. Moore had by letter of the 7th inst. declined the call for the reasons therein set forth —the Vestry determined to appoint a Committee to

confer with the Rev. Mr. Ratoone, then Rector of Jamaica and Flushing, Messrs. Thos. Clowes and John Moore were appointed the Committee.

This Committee subsequently reported that they had waited on the Rev. Mr. Ratoone, who, while expressing his thanks to the Vestry for their kind intentions, declared that for many weighty reasons which attached him to Jamaica and Flushing, he could not accept a call from this church.

A letter having been brought to the notice of the Vestry from the Rt. Rev. Bishop White, of Pennsylvania, to the Rev. Mr. Waddel of New Jersey, recommending the Rev. Mr. Hobart in the strongest terms, both as to his professional abilities and moral character, it was unanimously resolved to call him, and Mr. John Moore was made the bearer of the call, who subsequently reported that he had waited upon Mr. Hobart at Princeton, and Mr. H. replied in a letter to the Vestry that his immediate acceptance of the call was only prevented by a temporary engagement at New Brunswick, which would not terminate till the following May. Upon this the call was unanimously renewed, together with the assurance that the Vestry would wait till his engagement at New Brunswick was ended, and only asking that as Mr. Hobart was not engaged at New Brunswick for the fourth Sunday of each month, he would officiate on those Sundays at Hempstead as often as circumstances would permit.

The earnest and wise desire of the Vestry to secure the Rev. John Henry Hobart for their rector, is sufficiently evinced by this proceeding of theirs. They had undoubtedly increasing reason, with increasing

acquaintance with him, to feel assured that under his guidance and rule the parish would have every reasonable ground to expect to be continued in its career of advancing spiritual and temporal prosperity.

On the 17th December, 1799, a letter from the Rev. Mr. Hobart led to the following action by the Vestry.

"The Vestry being desirous of doing every thing in their power for Mr. Hobart's accommodation, and to render his situation comfortable and happy while he shall continue to be their minister, do unanimously agree and engage to comply with the following particulars:

"The annual salary which in the call to Mr. Hobart was estimated at about one hundred and fifty pounds, shall be absolute and fixed, at that sum, without deduction.

"Mr. Hobart shall be punctually and timely supplied with as much firewood as he shall deem necessary for the use of his family, without any expense to him.

"A good and sufficient Barn shall be erected in the course of the next Spring, in all respects suitable to the Parsonage. And the Parsonage House and Fencing shall be painted agreeably to Mr. Hobart's wishes."

The Vestry having met all the requests of the Rev. Mr. Hobart, promptly, and in an admirable spirit of generosity, all hindrances were removed. Mr. Hobart accepted the call and entered upon the Rectorship of St. George's Parish on Whitsunday, June 1, 1800.

The Rectorship had thus been vacant for a year and four months. But the Vestry had taken care that the spiritual needs of the parish should not be, meanwhile, neglected. Service was performed on

forty-one out of the sixty-eight intervening Sundays. Of these services the Rev. Mr. Hobart had charge ten times, and the Vestry thoughtfully made provision to remunerate him for the expenses he incurred. The other services were performed by the following clergymen,—viz.: The Rev. Mr. Ireland, the Rector of St. Ann's Church, Brooklyn; the Rev. Mr. Van Dyke, of St. James', Newtown; Rev. Elijah D. Ratoone, of Jamaica; Rev. Rd. Channing Moore, of Staten Island; Rev. John Jackson Sands, of Islip; Rev. Mr. Van Horn, of Orange County; Dr. — afterwards Bishop — Benjamin Moore; Rev. Mr. Young, of Virginia: Rev. Dr. Beach, and Rev. Mr. Bissett, of Trinity Church, New York; Rev. Elias Cooper, of Yonkers; Rev. Charles Seabury, of Connecticut, and the Rev. John Urquhart, of Johnstown and Fort Hunter.

The pastoral connection between the Rev. John Henry Hobart and St. George's Parish, which had been so earnestly sought by the Vestry, and which began auspiciously, was destined to be of brief continuance. The shining qualities in Mr. Hobart which were so attractive to the Vestry of St. George's, were equally well appreciated by others. In less than six months after his coming here, Mr. Hobart received a call to become an Assistant Minister in Trinity Parish, New York. The Vestry of St. George's reluctantly, but magnanimously consented to the severance of the pastoral bond.

It is unnecessary to enter into any description of the Rev. Mr. Hobart, who soon became the renowned Bishop of New York, and whose title to

wide and permanent remembrance is not excelled by that of any of the good men who have adorned the Episcopal bench in the Church Catholic. But it is a coincidence worth noting, that the Rev. Mr. Hobart, who became the Rector of St. George's, Hempstead, was descended from the same stock with the Rev. Jeremy Hobart (or Hubbart, as it was sometimes written), the Congregational or Independent minister, who had been the minister in Hempstead in 1682.* Mr. Hobart, at the time he was called from this parish to be assistant minister in Trinity Church, New York, was but in Deacon's Orders, and only twenty-five years old.† He was not insensible to the kindly efforts which the Vestry of St. George's had made for his comfort. To Dr. John Charlton, one of the Committee of the Vestry to apprise him of his election to be an assistant minister of Trinity Church, he writes:‡

"The congregation with which I am at present connected, have exerted themselves so much to render my situation comfortable and happy, that I think I cannot with delicacy and propriety leave them before the spring, unless they are willing to dispense with my services."

We have seen that St. George's Vestry magnanimously, though reluctantly, surrendered their claim, so that he removed to New York before the close of the year 1800.

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* Schroeder's Life of Hobart.

† Berrian's His. Trinity Ch., p. 195.

‡ Berrian, p. 194.

REV. SETH HART.

To supply the vacancy again occurring so soon and unexpectedly, the Vestry of St. George's extended an invitation to the Rev. Seth Hart, of Wallingford, Connecticut, to become Rector.

Mr. Hart was recommended to the attention of the Vestry in letters from the Rev. Mr. Hull, of Connecticut; Rev. Dr. Beach, of Trinity Church, New York, and especially Mr. Hart's own Diocesan, Right Rev. Bishop Jarvis. Mr. Hart was not entirely unknown to the congregation, having preached in St. George's a little time before Mr. Hobart left, "to very general acceptance."

The arrangements for Mr. Hart's support were substantially the same as those made with the Rev. Mr. Hobart, viz., £150 per annum—the use of the parsonage, with the glebe attached; the use of the Greenfield farm, and the farm near the South Bay, called "the South Parsonage," with liberty to him to take from the latter, wood for fuel and for fencing. But the Vestry did not renew the promise made to the Rev. Mr. Hobart, to supply the wood themselves. Mr. Hart must get it for himself.

These terms were accepted by Mr. Hart, he stipulating to divide his services on Sundays between South and North Hempstead in such a manner as might be determined on.

Mr. Hart entered into possession on Sunday, Dec. 21, 1800. The form of induction seems to have been omitted both in this instance and in the case of the Rev. Mr. Hobart; and appears not to have been resumed till many years afterwards.

Mr. Hart was born at Berlin, Connecticut, June 21, 1763;* graduated at Yale College in 1784; was ordained Deacon, Oct. 9, 1791, by Bishop Seabury, and Priest, Oct. 14, 1792. He preached first at Waterbury, Conn., and from 1794 to 1798 was rector of the churches at Wallingford and New Haven. Some difficulty having arisen in the parish of New Haven, he resigned it just previous to his call to Hempstead. Mr. Hart had the reputation of being a good classical scholar, and was an amiable man, of a cheerful and almost jovial temperament; and had attained the reputation of being a successful teacher.

1801, *March* 4.—The following advertisement relating to his school appeared:

"The Rev. Seth Hart, Rector of St. George's Church, Hempstead, is disposed to take six or eight to board and lodge in his family and be instructed in reading, writing, arithmetic, geography, English grammar and the Latin and Greek Languages. Due attention will be paid to the morals of youth intrusted to his care. The situation is healthy, pleasant and convenient, being 22 miles from New York, and a regular stage runs every Monday and Friday and returns Tuesdays and Saturdays."

An aptitude for mechanical inventions allured him to give much of his time and thoughts to such matters. And in the hope of making up the deficiency in the means of his support caused by a small salary, and the increasing cost of living, he engaged in some mercantile occupations, which resulted unfavorably, and proved a source of pecuniary embarrassment to

* Sprague's Epis. Pulpit, p. 400.

him. Meanwhile he carried on a classical school; endeavored to make the land which had been made part of his income (and the larger portion of which land lay four miles away), to yield something to his support; and took care for the spiritual needs of a parish extending in one direction fourteen miles and having services in two places. The Rev. Mr. Hobart estimated the number of persons who were under his pastoral care to be over 1000; and the number in Mr. Hart's day was probably no less.

Freed from anxiety about his support, provided in a generous and open-handed manner with a sufficient salary by such a large parish, Mr. Hart might have been free from temptations to spend his strength in such diverse occupations, and the parish would have profited by his undivided attention to his calling as Christ's ambassador. These truths do not appear to have duly impressed those upon whom the great responsibility rested at that time.

CHURCH AT MANHASSET.

In June, 1802, the members of St. George's parish who resided in North Hempstead, notified the Rev. Mr. Hart and the Vestry of their desire to build a church in that town,* to be under the care of the Rector and Vestry of St. George's Church; and expressed their belief that the measure would result in strengthening the parish, besides affording a place of worship to be owned and controlled by the constituted authorities of the Church, and convenient to those residing in that part of the parish who had found the

* Parish Records, p. 175.

distance to the parish church an obstacle to their frequent attendance. They offered to relinquish all claim on any portion of the parish property, either for the building or maintaining the edifice, and asked only a share in the services of the Rector as heretofore. This proposition was the natural outcome of the services which for fifteen years had been held in the Reformed Dutch Church at Success, through the courtesy of its members. And it was an indication of progress and advancement in the feelings of Churchmen which the Vestry could not but regard with favor.

After a brief consideration, the consent of the Vestry was given to the request, and a committee from that body appointed to collect the funds necessary, which were to be expended through their treasurer. But on further consideration of the subject, this plan was abandoned and the matter was left entirely in the hands of the promoters of the enterprise. These gentlemen promptly solicited the funds necessary for building, and met with liberal responses. The application for leave to build was made and granted in June, and by December, the sum of $3,725 had been obtained by the subscription of 173 persons—an average of over twenty dollars for each subscriber. Nearly all the subscribers resided in the neighborhood of what is now called Manhasset; but particularly the territory formerly called Cow-Neck, lying between Hempstead Harbor Bay on the east, and Manhasset or Cow Bay on the west. To the amount raised by private subscriptions, Trinity Church, New York, generously added a donation of $2,000. From the sum thus obtained, a lot of

land of two acres and ninety-seven square rods was purchased of George Onderdonk, and Sarah his wife, for $195.47, and the building was begun. The ladies of the congregation, entering into the spirit of the matter, undertook a measure at that time unusual if not altogether unprecedented, of raising among themselves the money for the necessary furniture of the church.

The church was consecrated by the name of Christ Church, on Sunday, Nov. 20, 1803, by the Rt. Rev. Benjamin Moore, D. D., who also, at the same time, confirmed fifty persons. The rector of the parish, the Rev. Seth Hart, read the service, and Bishop Moore preached. In 1808 Mr. Adam Empie—a candidate for Holy Orders, was licensed a lay-reader by Bishop Moore, and officiated as an assistant to Mr. Hart, principally at Christ Church. Being ordained Deacon in 1809, the Rev. Mr. Empie was made assistant minister to Mr. Hart, in which position he continued until 1812, when he removed to North Carolina.* He was afterwards Chaplain at West Point—returned again to the South, became Rector of St. James' Church, Richmond, Virginia, President of William and Mary's College in 1829, and died 1860.

To him succeeded the Rev. Birdsey G. Noble, who officiated there about a year. From 1814 the Rev. Eli Wheeler occasionally officiated in Christ Church. In 1818 Christ Church Academy was erected by the Vestry on the church grounds, and then the Rev. Mr. Wheeler, in a letter to the Rector, Church

* Jour. N. Y. Conven., 1812.

Wardens and Vestry of St. George's Church, Hempstead, accepted the appointment of assistant minister, and also took the office of principal of the Academy. In this capacity, as well as the minister of the church, after it became a separate corporation, he continued till Nov. 1, 1823. He had as assistants in his Academy,* James P. Cotter, William Shelton—afterwards Rev. Dr. Shelton, more than fifty years Rector of St. Paul's, Buffalo,—and Harry Finch, candidates for Orders. The Rev. James P. F. Clark succeeded the Rev. Eli Wheeler as minister of Christ Church and as principal of the Academy, in 1823, and continued till June, 1832, when he resigned. Mr. Clark had among his assistants in conducting the academy, William J. Barry, Frederick Craft, Henry Onderdonk, Jr., and the Rev. William Ernenpeutch. The Rev. Mr. Clark was recalled in 1837 and continued in charge till Oct. 17, 1849.

Through the employment of an assistant minister for North Hempstead, it was possible to have services in Christ Church every Sunday, the Rev. Mr. Hart, the Rector, officiating there alternately with the assistant. After a time it was felt that the condition of Christ Church would warrant its separate and independent existence, and the proper steps were taken, agreeable to act of assembly of April 5, 1813, to effect this purpose, of which the following account is given in the Parish Records:

"At a meeting of the congregation of Christ Church, North Hempstead, held pursuant to public notice, in Christ Church Academy, on Monday, 29th

* Notes of Henry Onderdonk, Jr.

March, 1819, for the purpose of incorporating said church, Wynant Vanzandt was appointed Chairman, and David Kissam Secretary.

"On motion made and seconded, It was unanimously resolved, that this meeting now proceed to organize said church by appointing the Wardens and eight Vestrymen.

"*Resolved*, That Messrs. George Hewlett and John Kissam be appointed Wardens.

"*Resolved*, That Wm. Mitchell, Benj'n Hewlett, Daniel Kissam, Benjamin Platt, John Sands, Daniel Cornell, Benjamin Treadwell, jr., and Lewis S. Hewlett be appointed Vestrymen.

"*Resolved*, That the next election for officers shall take place on Monday of Easter week.

"*Resolved*, That the style and title of this church shall be Christ Church.

WYNANT VAN ZANDT, *Chairman.*

Subscribing witnesses,

John Thorne, jr., Benjamin Tredwell,
William Hewlett, Stephen Sell.

"*Queens County*, [*ss.*] — On the 29th day of March, in the year of our Lord one thousand eight hundred and nineteen, came personally before me, Singleton Mitchell, one of the Judges of the Court of Common Pleas for said County, Wynant Van Zandt, Benjamin Tredwell and Stephen Sell, persons well known to me to be the same as herein mentioned, and acknowledged severally that they signed, sealed and delivered the within instrument for the purposes therein mentioned, and do therefore allow it to be recorded.

"SINGLETON MITCHELL.

"*Queens County, Clerk's Office, Jamaica, April* 15th, 1819.—Recorded the within proceedings and

the certificate of acknowledgment, in Lib. 2 of Deeds, page 128–129.

EDWARD PARKER, *Dep'y Clerk.*"

"*Resolved*, By the Wardens and Vestry of Christ Church, North Hempstead, that their Treasurer, Mr. Stephen Sell, be authorized to receive from the Vestry of St. George's Church, Hempstead, the Legacy of £100 left by Whitehead Daniel Hewlett for the benefit of said Christ Church.

"*June* 19th, 1819,

"John Kissam,
Wynant Van Zandt, } *Wardens.*
Daniel Kissam, *Secretary.*"

Thus Christ Church, Manhasset, entered upon its independent career, and its history since has vindicated the opinion entertained and urged at the time that the friendly dissolution would tend to extend the influence and blessings of the Church. Christ Church was the first offshoot of the old Parish—since then Rockaway and Glen-Cove and Roslyn, and South Oyster Bay have taken the same step with the same gratifying results.* There were other parts of the southern boundaries of the parish, where a tabernacle might have been set up to grow into a temple, if there had but been zeal and a self-sacrificing spirit. Others have profited by our neglect and covered the ground with their places of worship.

To complete the record of the parish, once part of St. George's. After the Rev. Mr. Clarke's first resignation, in 1832, the Rev. Joseph F. Phillips, a deacon, was called in August, 1833, and ordained Priest in that

* The parish of Oyster Bay has a history of its own, see p. 176.

church by Bishop Onderdonk, in October of that year. To him, Nov. 30th, 1835, succeeded the Rev. Moses Marcus, who left in 1837, and the Rev. J. P. F. Clarke was recalled and remained till Oct. 17, 1849. The Rev. Samuel Cox became Rector in 1849; the Rev. George W. Porter, 1854; Rev. George F. Bugbee in 1865, and the Rev. James E. Homans in 1869.

Up to 1805, the financial statements of St. George's parish had been made in *£. s. & d.*—from that date they were made in federal currency.

In 1801 the Rev. Mr. Hart began recording the burials at which he officiated. Previous to that date record was made only of baptisms and marriages. It is not easy to account for this, because the early Rectors were law-abiding men, and yet the 70th Canon of the Church of England enjoins that in every parish a book shall be provided at the charge of the parish—"wherein shall be written the Day and Year of every *Christening, Wedding, and Burial.*"

In May, 1807, The Vestry*

"*Resolved,* That a certain neck of meadow land, being part of the South Parsonage, formed by the bending of the creek a little below the net-house, so called, containing about one acre, more or less, now cut off by a canal dug last year by Messrs. Isaac and Abraham Snedeker, be sold to the said Isaac and Abraham for the consideration of fifty dollars—and that $25 of the same be appropriated by the Rector for the improvement of the other church lands."

In 1817, Capt. Stephen Hewlett bequeathed one

* Records, p. 182.

hundred pounds to the Rector, Wardens and Vestrymen of St. George's Church, Hempstead, in their corporate capacity, to be by them put into the communion fund for charitable uses, the interest to be used by the Rector at his discretion for the relief of the poor.

May 23d, 1820,* the Vestry authorized the Rector to invest this sum, together with any other moneys belonging to the sacrament fund, in the Hempstead Turnpike stock. Fifteen shares, at $24 a share, were thus purchased, and still remain the property of the corporation, though of late years,—and especially since the advent of rail roads, they have not been very productive.

New Church.

In February, 1822, the dilapidated condition of the church received the consideration of the Vestry, and it was

"*Resolved*, That it is thought necessary and expedient either thoroughly to repair the old church, or to build a new one as soon as possible."

The church built in 1734 had then stood 88 years.

A Committee, consisting of Samuel Wood, Stephen Hewlett, John Lefferts, Stephen Wood, and William Rhodes, was appointed to examine the old building, and report whether it would admit of being repaired with advantage. The Rector and Mr. Stephen Carman were appointed another committee to ascertain what it would probably cost to build a new church, and to ascertain if Trinity Church, New York, would give a donation for that purpose.

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* Records, p. 205.

The reports of these committees were not recorded, but the tenor of them is manifest by the action of the Vestry, April 30th, 1822; when it was resolved, that although Trinity Church had declined to give aid to rebuild a church, yet as the sum of $1500 had been obtained in New York and Brooklyn by private subscriptions, and $3000 more had been subscribed by members of the parish and friends of the church in the vicinity,— the erection of a new church building should be proceeded with without delay.

The following persons were appointed a building Committee: Samuel Wood, John Lefferts, William Rhodes, Gideon Nichols and Thomas W. Weeks.

The site for the new building, it was determined, should not be that which was occupied by the old one, and it was finally ordered that it should be "about four rods east of the old one, with about two-thirds of its length on ground to be had of David Bedell."

And it was also determined, whether by the Vestry or the Building Committee is not now known, that the new church should face to the south, whereas the old one faced to the west, and the chancel was at the east end, after the ancient custom.

Here may be introduced from the Parish Records what on page 211 is termed,

"MEMORANDA."

"In *May*, 1822, began framing the new church, Mr. Wm. Rhodes head carpenter.

"*July* 4.—Began laying the foundation, Mr. Shepherd Lewis chief mason.

"*Aug.*—Began to raise and finish on the * . . . without any misfortune attending the work. Carpenters proceeded immediately in covering, &c., and by beginning of winter it was finished outwardly and the lower floor laid.

"*March* 24, 1823.—Carpenters began work again, putting in the window sashes, which had been made by Mr. Henry Covert.

"*April* 3.—Pulled down the steeple of the old church. Carpenters' wages last year were one dollar per day, and six cents in place of spirits, they boarding themselves."

Services were held meanwhile in the Presbyterian church, the use of which had been granted at the request of the Vestry, one Sunday for morning service, and the next for evening or afternoon service, alternately.

The land on which to place the church was bought of Mr. David Bedell, for the sum of fifteen dollars. His receipt in full is dated June 15, 1824.

The old building was found, when taken down, to have been stoutly framed, but indifferently covered; and the steeple, whose rocking and swaying in storms had for some time excited apprehension, resisted for a long time the exertions made to overthrow it. The spindle and vane were first carefully removed, and in due time transferred to their present position on the new steeple.

The new building was constructed in its general plan after one near Mr. Hart's former parish in Connecticut. Remembering how little was known at that

* Omission in original.

time of ecclesiastical architecture, one may be glad it is so little misshapen. The frame of the building is of large hewn oak timber. The construction of the roof frame is peculiar. The galleries are supported by pillars, each of which is one stick of oak, fourteen inches square and about thirty feet long, reaching from the foundation to the rafters, into which they are solidly framed. To shape these huge sticks into their present form, a ponderous lathe was built, on which they were turned.

It is a remarkable and praiseworthy fact, that when the building was finished, the whole amount of deficiency in the building fund was found to be but $250.*

All things being now ready, the church was consecrated on the 19th of September, 1823, by the Rt. Rev. John H. Hobart, D.D., and the act was thus duly noted in his Address to the next Convention of the Diocese:

"On Friday, September 19, 1823, I consecrated St. George's Church, Hempstead. This building has been erected near the site of the former church, which was built about eighty years ago, and the decayed state of which rendered it necessary to take it down. The present church is of larger dimensions than the former, very neat in its style, and commodious in its arrangements, and reflects great credit on Mr. Hart, the rector, and the parish, by whose exertions and liberality its erection has been accomplished."

On the Sunday after the consecration, the Rector, the Rev. Mr. Hart, preached from the text, Genesis 18, part of the 17th verse: "How dreadful is this

* Parish Records, p. 216.

place! This is none other but the house of God, and this is the gate of heaven."

In the course of the sermon he thus speaks of the particular matter which had suggested the text:

"As it was in the heart of David to build an house unto the Lord, so it was in your hearts to rebuild the temple which your fathers erected almost a century ago, and which was crumbling to ruins through the perishable nature of material things and the unavoidable waste of time. And as the Lord said unto David, 'Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart;' so it may be said of you, my brethren; you did well that it was in your hearts to rebuild your church. The design was praiseworthy, and well pleasing in the sight of God. And although David was not permitted to execute his design, yet you have been more favored. And as Solomon his son was blessed with wisdom from above, and strengthened to the work, until he saw the temple in Jerusalem in a finished state of strength and beauty, and had dedicated it unto the Lord; so have you, my brethren, been blessed with wisdom to persevere in the noble work, and been strengthened by the spirit of zeal for God's glory, and of union in your exertions, until you have seen this new building finished in all its essential parts, firm on its foundations, strong and durable in its structure and materials, and beautiful in its form and proportions, and in the simplicity of its most ornamental workmanship. And you have beheld it consecrated and set apart, in a solemn manner, for the worship of God, and separated from all unhallowed, worldly and common uses, in order that our minds might be filled with greater reverence for His glorious majesty, and our hearts be affected with more devotion and humility in His service.

"My brethren, you have thus far repaired the waste places of our Zion, and in planning and projecting the work, have discovered such zeal for the Church and such harmony of feeling and conduct, as is highly creditable to you, as men and as Christians. But if you would reap the rewards of well-doing in the sight of God, you must go on and do more. Rest not satisfied with having erected this superb building, as a monument of your liberality, your pride and ambition; or of your concern for your own accommodation and convenience; but by your uniform attendance on the public worship of God within these consecrated walls, and by your humble deportment, and serious attention to the solemn services of the sanctuary, the offering up of prayers and praises, and the ministration and reception of the word and sacraments, give evidence that you have not been actuated by worldly motives, but by pious zeal for the cause of your Redeemer. It will be your bounden duty at all times, to see that nothing be wanting to maintain and support the honor and respectability of His Church; to impart, from time to time, of the worldly substance which God may give you, what may be necessary to the decent and orderly services of His house, and the regular ministration of His Word and sacraments. Consider that, if favored with abundance of this world's goods, or even a competent supply of worldly comforts, it is all the gift of God. And while duly mindful of the curse pronounced by God against the Jews, in the third chapter of Malachi, for robbing Him in tithes and offerings; that is, for neglecting to contribute their due proportion for religious purposes;—be encouraged to perseverance in your united and individual exertions for the welfare and respectability of the Church of Christ on earth, by a hope of obtaining for yourselves that blessing which God promised to the Jews, if they would do

their duty: 'Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'"

After a very earnest and faithful admonition against formality in worship, a craving after novel modes of presenting the old truths of the Gospel, a yielding to itching ears and wandering in strange pastures, and the allowance of envy, malice and all secret sins, as rendering forms of devotion really offensive to God, and harmful to man, and other practical suggestions, faithful and well put, Mr. Hart proceeds:

"That venerable Church, which after having stood for eighty-nine years, has at length disappeared, and given place to this new edifice, can surely not be soon forgotten. By those of you who, at her altar, were dedicated to God in the sacramental rite of baptism; who, from her pulpit received the milk of the word, and were made to grow thereby in Christian knowledge, and the stature of Christian holiness; who, at her Holy Table, were fed with the spiritual manna, the consecrated emblems of the body and blood of our Redeemer; who, from your earliest years, were accustomed to assemble for your devotions within her walls, as children of the same parentage, embraced in the arms of a dear Mother, and thus nurtured in her bosom;—to you, my dear brethren, it must surely be a subject of interesting reflection and tender emotions, that after having long beheld her, tottering with age, you have at length seen her decayed fabric demolished, and levelled with the ground—a lively and affecting

picture of human life and human frailty. To some of you I can look as to fathers and mothers in Israel; to many others, as to sisters and brothers: but after almost twenty-three years of my ministration in this place, and at the age of more than three-score years, I can address myself to much the greatest portion of professing Christians, or those who have been Christianized by baptism, in the congregation, as 'dear children in the Lord.' My heart is full even to overflowing; and I want but words appropriate to the subject, and to this interesting occasion, and time and strength to utter them, and I should perhaps weary your patience by a prolonged attempt to express the varied emotions which almost overwhelm my soul. But I must close for this time with a single observation. I have labored long in this part of the Lord's vineyard; I have realized my own unworthiness, and the imperfection and inefficacy of my uinistrations; and I have seen the time when my heart sunk within me, with the fearful prospect that the venerable church of your fathers would go to decay, and there would be none to raise her up again. But I have lived to see the scene reversed. I have had the consolation of seeing that it was in your hearts, and have been permitted to aid and assist in your united exertions, to repair the waste places, and to rebuild the walls that were decayed and broken down; and we have been blessed of God with strength and perseverance in our pious labors, until we now find our work so far completed, that we may again unite in celebrating His praise, and commemorating our Saviour's love, within this finished temple, and around this sacred altar: and praised be the God of our salvation."

It was a day of just rejoicing to Mr. Hart. But for him, humanly speaking, the church would not

have been built. Others had counselled it, urged it, but he acted. With inflexible purpose and indomitable perseverance, he solicited the funds for the building, or as an old friend of his once said to the writer, "Mr. Hart tramped the city day and night, and scoured the whole country, and beset every man or woman who professed to love Christ and His Church—to give to Christ's cause for Christ's sake." The church is his monument.

To the sermon from which I have quoted, and which was printed by T. & J. Swords, No. 99 Pearl Street, New York, 1823, there is prefixed "A Short Historical Sketch of the most important events, relative to the said Church for a century past." The "Historical Sketch" is given in a single page, and of course is very restricted in its matter. It states that the new church cost upwards of five thousand dollars, its length sixty-four feet, and breadth forty-two, with a vestry-room in the rear, and a steeple in front, resting partly on the body of the building, with a cupola and bell, and a gallery in front and on the two sides. "Neither in the planning nor executing have the workmen confined themselves to any particular order of architecture. Being all natives of the town, their object has been only to make it substantial, convenient, and elegant, without unnecessary expense or superfluous ornament." It gives the succession of ministers as has been stated in these pages; notes the fact that St. George's Parish embraced originally the town and Parish of Hempstead, "then extending across the island;" that in 1784 or 5 the town was divided into Hempstead and North Hempstead, the

Parish of St. George's Church still embracing all the Episcopalians in both towns, etc. It states that "the oldest register of the Parish of Hempstead, kept in the church, begins in the year 1725, when the Rev. "THOMAS" JENNEY was missionary," etc. "But tradition," says Mr. Hart, "informs us that the Rev. Mr. Thomas had previously been a missionary to the same parish." So quickly had the facts of Mr. Thomas' twenty years of effective work in foundation laying, faded from men's memory! So little, in Mr. Hart's day, had been done to gather and present even the little information we have been able to glean and present in these pages concerning that godly man, to whose memory and labors all his successors who are building on his foundation, owe gratitude and thankful mention.

In 1823, by an exchange of land with Mr. David Bedell, the Vestry added a strip of land to the churchyard, north of the front line of the church, which was laid out into burial lots which were sold some at $5, some at $6, others at $8 a lot.*

In May, 1825, the Vestry abolished the renting of the pews, and determined that for the ensuing year they should remain free to all the congregation to occupy as may be convenient.† The experiment was found after a few years' trial not to work favorably, and under the Rectorship of the Rev. R. D. Hall, was abandoned.

The same year leave was given to William Rhodes to build a house 22 by 18 on the Parsonage South, to be occupied by him so long as he rented that land,

* Records, p. 217. † Records, p. 219.

and to be taken by the Vestry at its appraised value, less $43 which he owed the Vestry, when he ceased to occupy the farm.

To Thomas Weeks was sold this year, so much of the Greenfield Parsonage lot as should be necessary to straighten the road from said Weeks' house to the eastern bounds of said parsonage land. The Vestry also 'Ordered,' that "window blind shutters be placed on all the windows on the west side of the church."

December 19, 1825, the Vestry being informed that the Vestry of Trinity Church, New York, would take as a loan the avails of the Parsonage South, if sold, it was by them

"*Resolved*, That the said South Parsonage be offered for sale, and be sold, if a satisfactory price can be obtained for it."

Messrs. Richard Hewlett, Thos. W. Weeks, and D. R. F. Jones, were appointed a committee to advertise the property for sale at public auction on the 1st day of February, 1826, and to superintend the sale.

"*February* 1, 1826.—The Parsonage being put up for sale at auction, and no person bidding more than $2,150, the sale was stopped."

"*March* 28, 1826.—The Vestry met and completed the sale of the parsonage * at South to Mr. James Pettit, by executing a deed to him for the same, and receiving from him therefor two thousand two hundred and thirty-five dollars, cash in hand. Two hundred and fifteen dollars of which was paid to

* A part had been sold already. See page 173.

Mr. Wm. Rhodes, for his house, which he had built on said parsonage, leaving $2020 to be loaned to Trinity Church, New York."

This sum of $2020, together with a gift of $1000 from Mr. John Lefferts, were loaned to Trinity Church on a bond for forty years, at five per cent per annum, interest payable semi-annually.

The time would have expired in 1866. Frequent requests were made to Trinity Church to repay the amount before the term expired, but were not successful until after the breaking out of the war of the rebellion in 1861, when it was considered a loyal duty for every one to assist the Government by purchasing its bonds. Under these circumstances the request was renewed and granted, and the amount invested in United States Bonds.

In connection with the loan and the benefaction of Mr. Lefferts, the Vestry,* on the 14th October, 1826, adopted a preamble and resolutions stating that whereas the sum loaned to Trinity Church was derived from the sale of the parsonage south, and a gift from Mr. Lefferts, for the special purpose of aiding in the support of a minister or ministers in this Church, the sum thus loaned "be and remain a fund, the avails of which shall, at all times, be appropriated only to the support of such duly authorized minister or ministers, Episcopally ordained, as shall, from time to time, be employed to minister in this church and congregation."

"And whereas Mr. John Lefferts, with commendable and evidently pious zeal for God's glory and

* Records p. 223.

the prosperity of His Church, hath made a donation of one thousand dollars to the corporation of St. George's Church, Hempstead, for the special purpose of aiding, from time to time and forever, in the support of a minister or ministers in this church, &c. Now therefore, resolved, that this Vestry do with heartfelt gratitude and joy, acknowledge the receipt of the said one thousand dollars from Mr. Lefferts, and for themselves and in behalf of the church and congregation, tender him their sincere thanks for his liberal gift, and their best wishes and earnest prayers for his prolonged life and health and comforts, in this world, and his eternal well-being in the world to come."

Two years after this, viz., in May, 1828, the Vestry had the privilege of acknowledging a further addition to its fund for the support of its Rector, from Mrs. Abigail Smyth, a sister of Mr. Lefferts; and they adopted the following minute respecting it:

"Whereas Mrs. Abigail Smyth, lately deceased, did by her last will and testament, give and bequeath to the Corporation of this Church, One thousand dollars, to be funded for the use and maintenance of the Rector for the time being, of this church forever, and applied to no other purpose whatever—with this proviso, that the interest or income of dividends of the said sum of One thousand dollars, should be paid to our present Rector, the Rev. Seth Hart, and his present wife, Ruth Hart, during their joint lives and the life of the survivor of them, to their own use; and after their death and the death of the longest liver of them, that then the said interest or dividends should forever thereafter be paid towards the support and maintenance of the Rector for the time being of this Church.—And whereas the said legacy of One thousand dollars has been paid to us by Mr. John

Lefferts, one of the Executors of the said Mrs. Smyth's will, and has been loaned to the Corporation of Trinity Church, New York, as a permanent fund for the use and purpose above mentioned, for which we hold their bond, dated the first of May instant, now in the hands of our Rector, and payable the first of May, 1866, with interest half yearly at five per cent. per annum :—Now therefore, we do hereby discharge the said John Lefferts, and the other executors of said will, from all claims on them for the said legacy; and with grateful hearts acknowledge our obligations, in behalf of the church, to the benevolent and pious giver :—And resolve that the said One thousand dollars, with its interests and dividends shall forever be applied to the use and purposes for which it was given and bequeathed."

The Rector stated* to the Vestry at this meeting that he had lately appropriated $150 of the Communion fund to the purchase of five shares of the Hempstead Turnpike stock, in addition to fifteen shares of the said stock owned before: whereupon the Vestry resolved that the said stock shall always be kept sacred for charitable and pious uses, as a fund, whose interests and dividends shall always be so appropriated, and applied, and to no other uses or purposes.

Thus within the space of three years the parish received lasting testimonials from two of her children, expressive of their love for her, and desire to perpetuate the offices of the Church among sinful men for their eternal benefit and to the glory of God.

Mr. Lefferts for many years held the office of

* Records, p. 228.

Treasurer of the parish; was a delegate to the Diocesan Convention many times, and was an active, zealous Churchman, and a citizen of much influence. His sister partook of many of his excellent traits. Their names are worthy to be had in remembrance before God. By their pious deeds, though being dead, they yet speak; their memorial is NOT perished with them. Their benefactions, while nought impoverishing themselves, are destined to benefit all the generations to come after them, as they have already accomplished immeasurable good.

To the names of Lefferts and Smyth there have since been added to the honored roll of benefactors of the parish those of Mrs. Abigail Clowes; the Misses Sarah and Elizabeth Wooley; Samuel Hewlett; Mrs. Sarah Ann Berrian, and Abraham and Samuel Wood. Their gifts, although none of them of large amounts, will preserve their names better than any monumental marble.

Mr. Hart had a stroke of paralysis about the beginning of the year 1829. Finding himself unable to perform the duties of his office, and unwilling to retain a position whose obligations he could not adequately discharge, Mr. Hart suggested to the Vestry that he thought it to be his duty to resign the rectorship. The Vestry thereupon adopted the following action:

"Whereas, it has pleased the Almighty Disposer of events to visit our beloved pastor with severe bodily infirmities, insomuch as to render him incapable of performing the active duties of his parish: and

"Whereas, it is his wish to resign his charge, with

such provision as may be necessary toward his support during the remaining years of his life: therefore,

Resolved, That should the Rector of this Parish see fit, on or before the next Whitsun-Tuesday, to tender to this Vestry the resignation of his office; then and in that case he, the said Rector, shall be entitled to receive the interest due from Trinity Church, New York, on their bond for $3020, and payable on the first day of May next.

"And moreover, we pledge ourselves to use our best endeavors to collect all moneys due on the usual annual subscriptions, for salary up to said Whitsun-Tuesday next, amounting last year to about $275, and pay over the sum so collected to him the said Rector.

"Also, we do in our corporate capacity, promise to pay to him, the said Rector, forty dollars half yearly from and after the first day of May next; that is to say, forty dollars on the first day of November, 1829, and forty dollars on the first day of May, 1830; and the said sum of forty dollars on every first day of November and May thereafter following, during his natural life.

Signed, James Gildersleeve, Richard Hewlett, *Wardens.*

Richard Pine, John J. Hewlett, William Rhodes, Samuel Valentine, Edward A. Clowes, T. W. Weeks, *Vestrymen.*

"Done in full Vestry, Feb. 16th, 1829, and recorded. JOHN LEFFERTS, *Sec'y.*"

"The Rector then presented to the Vestry the following letter of resignation, which was received and accepted:

"To the Wardens and Vestrymen of St. George's Church, Hempstead:

"*Gentlemen:* It having pleased the Almighty Disposer of human events, in his all-wise Providence, to visit me with severe bodily infirmity; and feeling my inability any longer to discharge the various duties of my station in a manner conducive to the good of the Church and to the interests of the Redeemer's Kingdom, I am constrained to resign into your hands the office which for the last twenty-eight years I have held among you. In doing this, allow me to express to you my thanks for the kind attention and assistance that I have heretofore received from you; and to add my sincere prayers for your temporal and spiritual welfare, and for the future prosperity of our Zion. In taking leave of you and of my people generally, I tender to you my paternal blessing. May the God and Father of us all, have you in His holy keeping, and grant you the aid of his unerring counsel in the choice of a successor; and may he prove a successful instrument in the hands of God, in turning many to righteousness, and of widely spreading abroad the truth as it is in Jesus. With sentiments of respect and with feelings of true Christian love,

"I remain, your brother in Christ,

"SETH HART,

"*Rector of St. George's Church, Hempstead.*"

With this action the Rev. Seth Hart's long connection with St. George's Parish as its rector ended. He lingered on feebly for three years after his resignation, but died March 14, 1832, in the 70th year of his age. The service at his funeral was performed by the new Rector, the Rev. Richard D. Hall, and a commemorative sermon was preached by Mr. Hart's old friend, the Rev. Evan Malbone Johnson,

Rector of St. John's Church, Brooklyn. The remains were laid in the churchyard, near where the chancel of the old church formerly stood.

Mrs. Ruth Hart, who had been a faithful and excellent companion and counsellor to her husband, survived him nine years, dying in November, 1841, and was laid in the earth by his side.

One of Mr. Hart's children was the Rev. Wm. Henry Hart, who was born in 1794; graduated at Columbia College, New York, 1811; ordained Deacon by Bishop Hobart, in 1814, and Priest by Bishop White. He became Rector of Christ Church, Richmond, Va., from 1815 to 1828. Was for a while minister at Fishkill, and twice Rector of St. Andrew's, Walden, Orange Co., until 1851. He died of paralysis, as his father had done, July 28, 1852, aged 62 years.

Besides the sermon of the Rev. Seth Hart, which he preached the Sunday after the consecration of the new church, he also published "A Sermon to Freemasons," delivered in St. George's Church, Hempstead, in 1801.

A building in the rear of the parsonage, which had been built by Rev. Mr. Seabury, and used for a school, was sold and removed in the closing year of Mr. Hart's life—a part of it being removed to a plot now occupied by Liberty Hall, opposite the church, and used for a Methodist meeting. Another portion of it was removed to Greenwich Street, on land of Mr. Henry Eckford.

The first parochial report by Mr. Hart, in October, 1805, gave these statistics:

Baptisms.....49
Marriages.....25
Burials.....11
Communicants.....100

His last report, made Oct. 16, 1828, gave:

Baptisms.....10
Marriages.....9
Burials.....23
Communicants.....110

CHAPTER VII.

1829—1849.

THE Rev. Seth Hart resigned St. George's parish, February 16, 1829. The resignation having been determined upon by him and announced some time before the final arrangements were made, the Vestry had anticipated the vacancy, and on the same day gave the following "call" to the Rev. Richard D. Hall, of Pennsylvania.

"Call of the Wardens and Vestrymen of St. George's Church, Hempstead, Long Island, to the Rev. Richard D. Hall:

"To all whom it may concern:

"Whereas the Rev. Seth Hart having resigned the rectorship of St. George's Church, Hempstead, through his incapacity to perform any longer the duties of the same, from bodily infirmity, We the undersigned, Wardens and Vestrymen of the aforesaid parish, do hereby call the Rev. Richard Drason Hall to be his successor, and the Rector of the said parish, he having been unanimously elected and approved of by said congregation at a meeting called on Thursday, the 12th of February; and also on Monday the 16th instant, 1829; and that he be the Rector of said parish as long as the parties, *i. e.*, the congregation and Vestry and Rector shall agree;

and that when a dissolution of the connection shall be requested, due notice of the same shall be given, not less than six months beforehand. Farther, it is hereby declared that the salary, be it more or less, shall commence to be due from the first day of May next ensuing, and shall be paid in half yearly payments. We also promise to the said Rector the use of the parsonage house, the lot of ground adjoining thereunto, and also the tract of land lying and being situated near the village of Hempstead, commonly called 'Greenfield.'

In testimony whereof we, the Wardens and Vestrymen, in the name and behalf of the aforesaid Church, have hereunto set our names, this 16th day of February, Anno Domini, 1829.

James Gildersleeve, } *Wardens.*
Richard Hewlett, }

Richard Pine,
Samuel Valentine,
William Rhodes,
T. W. Weeks, } *Vestrymen.*

Mr. Hall being in Hempstead at the time, signified his acceptance of the call.

Mr. Hall was born in Philadelphia, in 1789; studied theology under Dr. Joseph Pilmore, Rector of St. Paul's Church, Philadelphia; and was ordained Deacon Oct. 9, 1812, by Bishop White. His first parish was at St. James, Bristol, Pa. In 1820 he was Rector of Trinity Church, Wilmington, Delaware, and a deputy to the General Convention from that diocese. He was in 1826 Rector of St. John's Church, York, Pa., and from thence to Hempstead.

In the call given to the Rev. Mr. Hall, two novel features were introduced, which demand remark.

One is that there was no stipulation made in it for a salary. The matter is mentioned in this indefinite language:

"It is hereby declared that the salary, be it more or less, shall be paid in half yearly payments."

This indefiniteness of stipulation as to salary afforded but an uncertain basis for a minister to arrange to live upon, and in a very short time caused serious embarrassment to the Rector.

Another noteworthy feature connected with the call of the Rev. Mr. Hall is, that the election is described as having been made by "the congregation at a meeting called on Thursday, the 12th of February, and also on Monday, the 16th." And the Vestry appear to have acted only as indorsers of their action.

We have seen that a similar mode of proceeding took place when the Rev. Thomas Lambert Moore was called; and we have but to repeat what was said in connection with that instance, that the proceeding was not in accord with the requisitions of the Charter, which gives to the Church Wardens and Vestrymen alone the authority to elect a Rector. Besides being irregular, the results of such a departure from the organic law of the parish, have not been favorable. If such departure was resorted to, in the hope that thereby a greater degree of unanimity between pastor and people would be secured, that expectation was not realized, neither were distractions prevented. It is hardly likely that any future Vestry will violate its duty in this matter, and re-

sort to a measure which conflicts with the terms of that instrument which is the source of their authority.

Mr. Hall was instituted Rector on Saturday, the 8th of August, 1829. Bishop Hobart being indisposed, deputed the Rev. W. H. Hart—son of the former Rector, and who at that time was an instructor in Trinity School, New York city—as institutor. Morning service was conducted by the Rev. James P. F. Clark, of Christ Church, Manhasset; and the Rev. Peter Van Pelt—half brother of Mr. Hall and minister of St. Thomas' Church, Philadelphia, preached the sermon from St. John 18: 36—"My Kingdom is not of this world." The Rev. Seth Hart, former Rector, and the Rev. Gilbert H. Sayre, Rector of Grace Church, Jamaica, being also present. The Sacrament of the Lord's Supper was administered by the instituted minister.*

In order to obtain the salary which was to be "more or less," collectors were appointed "to solicit subscriptions for the support of the Rector," and the several parts of the parish were distributed thus:

For Merrick,	Stephen Hewlett,
" South,	Samuel (L.) Seaman,
" Near Rockaway,	Abraham Wood,
" Far Rockaway,	Thomas Hewlett,
" Foster's Meadow,	George Vannostrand, Esq.,
" West of Hempstead,	Jacob Stringham,
" Village of Hempstead	John Clowes,
" North Side,	Samuel Valentine.

This resort having produced but about $400 per

* Records, p. 241.

annum for the support of the Rector, it was felt that the plan of free pews was not working as successfully as had been hoped, and that in order to retain the services of a clergyman and continue to enjoy the privileges of the Church's services, it was imperative that some more effective plan should be adopted ; and without opposition it was determined, in March, 1831, that from and after April 1, the pews should be rented.*

A temporary excitement in the community was caused at this time in connection with a request that the usual Fourth of July celebration should be held in St. George's Church. The ceremonies were customarily of a secular rather than a religious character, and sometimes, with features which the Rector did not deem compatible with a consecrated place. But the idea of any place being consecrated was foreign to the views of many persons in the community, who deemed all places alike common.

The Rev. Mr. Hall did not refuse to open the church, but he embraced the favorable opportunity to assert more correct and scriptural views. He offered the use of the church for the delivery of the oration and the singing of national anthems, if the exercises were preceded by the religious service befitting the sacred place. He felt conscientiously bound to give prominence to the fact that the church was the house of God, and distinguished from an ordinary place of assemblage, both from the terms of the rite of consecration which had been used when the building was

* Records p. 247.

devoted to God, and by the following resolution of the Convention of the Diocese of New York, of which he was a member, and by whose action he was bound, and which was passed in 1808.

"*Resolved*, That the office of Consecration of Churches and Chapels implies, that the buildings set apart for the service of Almighty God, are appropriated solely to Divine Service, and therefore, they shall not be used for any secular purposes whatsoever." *

But in vain did Mr. Hall attempt to justify himself by an appeal to the laws of the Church. In the view of the "Committee of Arrangements," it rather served to excite their disfavor to his proposition. Several persons of prominence in the community, whose prejudices through their education and associations outweighed all the liberalizing and rectifying influences of their intellectual acquisitions, were pleased to regard the suggestion of a religious service as equivalent to a refusal of the use of the church, and to attribute that refusal to an evil cause. The opportunity was too good to be lost to cast an imputation upon the loyalty of Episcopalians towards republican principles. And the opportunity was improved. A great clamor arose, and Churchmen—who alone of all those in the land who called themselves Christians, never had a Sunday service without prayer for President and Congress and all in

* Hoffman's Ecclesiastical Laws, &c., p. 88, declares all use of churches but for "Strictly prescribed church purposes," is clearly forbidden.

authority—found themselves suddenly called upon to defend themselves from the charge of disloyalty.

To us now all this seems very ridiculous. But it was a serious thing then. And it was by no means an uncommon imputation. Often aforetime was it found necessary to silence this aspersion by showing that this same Church was the spiritual and much loved mother of Washington, and Jay, and Marshall, and other noble patriots—that the first Chaplain of Congress and the bosom friend of Washington—William White—was also a Bishop in the Church.

The Rector of St. George's was a man of stout heart and conscious of right. But it seemed for a little time that he would be overwhelmed by the tempest that was stirred up round about him. But it spent its fury. His course was vindicated, and the Church had new evidence that her Divine founder's promise is still effective, that evil powers shall not prevail against her.

The Committee sought another place for the celebration, and the oration was duly delivered by Edwin Webb, M. D.—in after years a Warden of the church which had been so maligned. The Declaration of Independence was read by Timothy Clowes, LL.D.

The writer remembers that a like experience to Mr. Hall's was shared on similar occasions and from the same cause by the clergy of the Church in other parts of the country, with similar temporary offence to those persons who revealed their unfriendliness to the Church, or who could not comprehend the scruples of Churchmen, nor understand how a place or person or thing, once devoted to God, was hallowed.

For the first and only time in the history of the parish, we find it recorded that the annual meeting of the corporation on Whitsun-Tuesday, May 24, 1831, was "postponed" to the following week, because "of there not being a sufficient number present for business." No such postponement had taken place even in the turbulent and distracting condition of things hereabout in the Revolutionary war. And it is a question whether such postponement was legal; the charter expressly requiring that "yearly, once in the year forever hereafter, that is to say, on Tuesday, in Whitsun-week, in every year, at the said church, the communicants of the said church for the time being, or the major part of them present, shall elect, choose, and appoint two of the communicants of the said church to be Church-Wardens," &c.

There is thus no provision for a postponed election: no requisition as to numbers, and no restriction other than that they must be communicants, and that the major part of them *present* shall elect, &c. It would have imperilled the existence of the corporation if it had been required that a majority of all the communicants of the parish, or any specified portion of them, should be necessary for a legal election. For then it would have been in the power of a faction, by voluntarily absenting themselves, to prevent an election. But now—the day being known—and it being the privilege of all entitled to vote to be present if they will, it is to be concluded that those who do not attend, voluntarily waive their right, and so indicate their consent to be bound by the action of those who do attend, and who may

proceed with the duty enjoined by the charter. Hoffman* states that while in the English Church the Rector may adjourn the poll if he see fit, "Under our law fixing a day for an election, there can be no adjournment to any other day. It may be from one hour to another on the same day."

In 1828, under Mr. Hall's administration, a Sunday School was organized in the parish, the first in the town of Hempstead; and an institution which was something of a novelty in this country.

In 1833, the salary of the sexton was $30.† Mr. Hall being of an ardent temperament, exerted himself with unflagging zeal to awaken among his people greater interest in religious things, and to bring all to embrace Christ with a faith fruitful in good works. To this end—besides the usual services in church on Sundays and holy-days—he held frequent services in all parts of his parish. Almost literally "from house to house, he ceased not to warn every one night and day."‡ He had also meetings protracted from day to day, calling to his aid the Rev. Dr. Milner, Rev. Mr. —afterwards Bishop McIlvaine, and other prominent clergymen, that the services might be more attractive and effective.

The result of all these efforts was disappointing to the ardent expectations of the Rector. He thought the people did not sufficiently respond to them, and he felt that he was not the one who could do them the most good. This feeling—together with a growing repugnance to the necessity he was under of

* Eccles. Laws of New York, p. 22.

† Records, p. 258.

‡ Acts 20: 31.

making personal efforts in order to get a portion of his salary—which prevented his devoting his whole attention to his spiritual duties—determined him to offer the following letter of resignation:

"HEMPSTEAD, *April* 11, 1834.

"To the Vestry of St. George's Church:

"*Dear Brethren*—I hereby tender to you my resignation of this parish, and according to the alteration of the agreement entered into at my coming among you, notify you that the connection will cease between myself and the congregation as your Pastor, after three months from the above date.

"Being under the impression that I am acting in the line of duty, with an eye single to the glory of God, and the hope of greater usefulness elsewhere, having labored much in this parish for five years past without correspondent fruitfulness, I trust you will yield assent to my views of the contemplated separation.

"The manner of conducting the temporal affairs of the parish is, I think, rather too loose and indefinite, which I fear will be a serious hindrance in the way of my successor. A minister should have as little as possible to do with, at least, some part of the temporalities of a parish, that he may devote himself fully to his *proper work*, and have his mind as little encumbered by worldly matters as possible.

"With earnest prayer for the welfare of the parish, and the Divine guidance in the choice of a successor, and a blessing upon his labors,

I remain your sincere friend and Pastor,

RICHARD D. HALL."

After his removal from Hempstead, the Rev. Mr. Hall became Rector of St. Mary's Church, Hamiltonville, West Philadelphia. He also held, for a time,

the position of an agent for the American Bible Society. He died at Mount Holley, New Jersey, July 28, 1873, aged 84 years.

It was during the Rev. Mr. Hall's rectorship that another parish was organized within the boundaries originally assigned to St. George's. This was

St. Paul's Church, Glen Cove.

To this place the early Rectors of St. George's had occasionally extended their labors. The Rev. Dr. Jenney, in his report to the Venerable Society in 1729, mentions Musquito Cove, the name by which the place was then called. The number of persons in that neighborhood was then small, and many were the places desiring or needing church services, among which the Rector had to divide his time. When, after some years, the hamlet had developed into a village, and promised to become a thriving place, the Episcopalians living there took active measures to secure to themselves continued services.

Previous to the organization of a parish, services had been held frequently in the village school-house by the Rev. Joseph F. Phillips, of Christ Church, Manhasset, and also, it is thought, by the Rev. Mr. Sherwood, of Cold Spring, and the Rev. J. P. F. Clark.

Determinate action for the establishment of a parish was taken on the 4th of March, 1833, by the circulation of a subscription paper to secure funds for the building of an Episcopal Church.

* "We the subscribers, believing it important to

* Parish Records of St. Paul's, Glen Cove.

have a house for public worship in this section of country, do promise to pay the sum opposite our respective names for the purpose of erecting an Episcopal church in the village of Mosquito Cove.

"When sufficient funds are subscribed, a meeting of the subscribers will be called to determine where the church shall be located, and appoint trustees to receive the money and superintend the construction of the building."

To this paper seventy-five names were signed, and the sum of $1364 was subscribed, besides pledges of labor, etc. Greatly encouraged by the interest manifested in the project, it was determined to proceed to organize a parish. After due notice of this purpose a meeting was held, December 16, 1833.

The Rev. Joseph F. Phillips, then Rector of Christ Church, Manhasset, was called to the chair, and it was resolved—

"To organize a parish in communion with the Protestant Episcopal Church in the State of New York, and in conformity with the laws of the State.

"That the name or title by which it should be known in law was fixed on and agreed to as 'The Rector, Church Wardens and Vestrymen of St. Paul's Church, Mosquito Cove, Queens Co.'

"That the Vestry should consist of two Wardens and eight Vestrymen, to be elected annually.

"That the annual meeting of the parish for the election of Wardens and Vestrymen should be held on Tuesday in Easter-week."

The meeting then proceeded to elect the Wardens and Vestrymen, when the following named persons were duly elected, viz.:

Oliver Coles, Israel Horsefield, } *Wardens.*

James C. Townsend, M. D.
Edward Coles,
Daniel T. Cock,
John D. Feeks,
Edward Coles (of Dosoris),
James Udall,
Willet Weeks,
Joseph Coles,
} *Vestrymen.*

Messrs. John B. Coles and Ephraim Gritman, with the Chairman, were appointed to certify to the proceedings of the meeting.

"On the 21st day of December, at a Vestry meeting held in the School House, Israel Horsefield, Church Warden, being in the chair, and Edward Coles, of Dosoris, clerk *pro tem.* Oliver Coles was unanimously elected as Treasurer, Doctor James C. Townsend was unanimously elected Clerk, Edward Coles of Dosoris, was unanimously elected Collector, and Oliver Coles, Israel Horsefield, Joseph Coles, Edward Coles of Mosquito Cove, Daniel T. Cock and James Udall were elected a building committee to superintend the finishing of the Church."

On the 4th of February, 1834, the name of the Village of Mosquito Cove was changed to its present name of Glen Cove. The record of which is as follows:

"Agreeable to public notice a meeting of the inhabitants of the Village of Mosquito Cove and its vicinity, was held at the house of Joshua T. Wright, February 4, 1834, to take into consideration the propriety of changing the name of the village and patent of the Mosquito Cove. George D. Coles, Esq., was

called to the chair, and Doctor Jas. C. Townsend appointed Secretary.

"*Resolved*, unanimously, that it is expedient to change the name of the village and patent of Mosquito Cove."

The name of Glen Cove was then proposed, and the question being taken on the adoption of this name, it was unanimously adopted.

"*Resolved*, That the proceedings of this meeting be signed by the Chairman and Secretary, and published for three months in the two county papers, and in the *Long Island Star*, in the New York *Standard* and *Statesman*, and in the *Courier* and *Enquirer*.

"(Signed) GEORGE D. COLES, Ch'm'n.
"(Signed) JAMES C. TOWNSEND, Sec'y."

At the next annual meeting, held in the Church, Tuesday in Easter Week, "the same being the first day of April, Anno Domini one thousand eight hundred and thirty-four," after Morning Prayer the election was held, resulting as follows:—Oliver Coles and Israel Horsefield, Church Wardens. Messrs. Edward Coles, Joseph Coles, Edward Coles, of Glen Cove, James C. Townsend, M.D., Daniel T. Cock, James Udall, Willet Weeks and John D. Feeks, Vestrymen.

The church building was erected at a cost of $1675, and was consecrated May 3, 1834, by the Rt. Rev. Benjamin T. Onderdonk. The grounds about the church were set apart and laid out for a cemetery, and regulations concerning interments therein were agreed upon, August 27, 1834.

Until the year 1846, the parish was connected with Christ Church, Cow-Neck (now Manhasset), the

Rector of Christ Church giving to St. Paul's one service on Sunday and such other attendance during the week as might be necessary.

Under this agreement the Rev. Joseph F. Phillips, the Rector of Christ Church, became also Rector of St. Paul's. Afterwards the Rev. Moses Marcus filled that position from December 14, 1835, to June 19, 1836, when the Rev. James P. F. Clark succeeded him and continued in it until some time in 1846.

The first Rector of the Parish having exclusive charge, was the Rev. William Alfred Jenks, whose term of office extended from July 25, 1846, to May 2, 1849. During his rectorship, by the efforts of the ladies of the congregation, the church was greatly improved in its internal arrangements and appearance. A recess chancel was added to the church and its general effect brought to accord with improved views of ecclesiastical architecture.

The Rev. Stephen Douglass succeeded Mr. Jenks in September, 1849, and resigned the cure Oct. 1, 1852.

The Rev. Thomas Mallaby became Rector, Nov. 1, 1852, resigning the position May 1, 1874. During his incumbency the church was enlarged and beautified. In 1856, Mr. John B. Coles, at his own expense, erected a range of horse-sheds for the use of those attending church, at an expense of over $300. In 1857 an organ was purchased for $800, and the old bell, which had become cracked, was exchanged for a new one. In 1858, another enlargement of the church was made by extending it eighteen feet, thus providing an addition of twenty-eight pews. Mrs. John B. Coles, by a gift of $200, provided an open roof to take

the place of the former flat ceiling. At Christmas, 1859, a stone font was obtained, and in the same year an additional lot of ground was added to the cemetery of 333 by 45 feet, at a cost of $500.

The Rev. Mr. Mallaby was succeeded, Sep. 1, 1874, by the Rev. John Cavarly Middleton, S.T.D.

Rev. William M. Carmichael.

The Rev. Richard D. Hall was succeeded in the Rectorship of St. George's, Hempstead, by the Rev. Wm. M. Carmichael, who accepted the call given to him by the Vestry, July 21, 1834, couched in the terms of the one given to Mr. Hall, but which stipulated that "the salary shall be $700 per annum." He was Instituted by the Rt. Rev. Benjamin T. Onderdonk, on Sunday, August 17, 1834, the Rev. Sam'l. A. Warner, of Antigua, being present and assisting.*

Mr. Carmichael was born in Albany, in the year 1804. He graduated from Hamilton College, in 1826, and pursued his theological studies at Princeton. He was licensed as a Presbyterian preacher, and acted for six months as a temporary supply to the Reformed Dutch Church in Waterford, N. Y. His views respecting the requisites for a duly authorized ministry having undergone a change, he announced the fact to the people he was supplying, and sought for Episcopal ordination. He was ordained Deacon, Jan'y 13, 1832, by Rt. Rev. B. T. Onderdonk, and Priest, April 10 of the same year. In 1839 he re-

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* Parish Register, p. 116.

ceived the degree of S.T.D. from Columbia College. He was called to this parish from Christ Church, Rye, of which he was then Rector. This was a repetition of an occurrence in 1726, when the Rev. Dr. Jenney was called here from the same parish.

One of the earliest of Mr. Carmichael's official acts is thus recorded:

"Buried in the yard of St. George's Church, on the 20th of October, 1834, Mrs. Judith Moore, widow of the late Rev. Thos. Lambert Moore, aged 77 years."

Soon after Mr. Carmichael had entered upon his duties, the Vestry authorized extensive repairs to be made upon the parsonage, and the fence around the glebe; the interior of the church was repainted; an organ purchased for $600, and a carpet, lamps, and books for the chancel obtained. The outlay was about $1600, a part of which was obtained by subscriptions and a part from loans on the notes of the Vestry. The barn which had been built at the request of Mr. Hobart, in 1800, and which had been placed fronting on Greenwich Street, was removed to its present position, back from the street. In the same year (1834), the Rector and Vestry determined to offer for sale a portion of the parsonage glebe. Five lots on Greenwich Street, were accordingly sold. The first lot next south of the parsonage, being seventy-five feet front, was sold, ultimately, to Richard Carman, for $840,* being about $11 per foot front. One was sold to George Vannostrand, and the others to Joseph Bedell, a blacksmith, and to Stephen Be-

* Records, p. 309.

dell and Sylvanus Bedell. A lot was also sold on the east side of the parsonage garden, adjoining the Thorne property, of seventy feet front on Prospect Street, to William H. Barrol, at $12 per foot front, $840, but not being paid for, it reverted to the Vestry, who have since declined offers for it.

The proceeds of these sales of property, which had been devoted solely towards the support of the Rector, both by the vote of the town and the subsequent ratification of the legal authority of the Province of New York, should, of course, have been funded, that the income might be sacredly devoted to the purposes of the grant. We shall see, presently, whether this was the procedure.

"*May* 30, 1836.—"The Vestry advanced the Rector's salary to $900 a year."

The land on Fulton Street, east of and extending to the present Attorney Street, in the village of Hempstead, originally contained twenty-three acres. Some of this property, known as "the Greenfield farm," had been thrown out to straighten Fulton Street or the Farmingdale Turnpike, as it was called; and one or two small gores had been sold. It was at one time designed to use the land as a cemetery.*

This idea was finally given up, and it was resolved to sell it. It was offered to Mr. Amos Hogins, of New York, for $1850; who bought the larger part of it for $1800, and gave a mortgage and bond for the amount, which he discharged in 1844, and the money

* Records, p. 274.

was reloaned to Thomas Nelson.* The remaining part was sold to Jacob Duryea.†

Oct. 5, 1837.—Dr. Carmichael reported:

Baptisms—Adults 18, children 4.....22
Marriages.....10
Confirmed (including 15 at Rockaway).....44
S. School: Teachers, 12; Scholars, 50.....62
Communicants (including Rockaway) about 140
Burials.....24

Besides these, 43 emigrants and sailors, who were drowned by the wrecking of the ship Mexico at Long Beach, on the night of Jan. 2, 1837, were interred by him at Rockville Cemetery, where a monument was erected by funds given by citizens, commemorating these "unknown dead."

Among the burials of this date there is recorded that of Mrs. Onderdonk, the mother of the Bishops, who had resided in Hempstead some time before her death.

TRINITY CHAPEL, ROCKAWAY.

The Rectorship of the Rev. Mr. Carmichael was marked by the important measure of the permanent occupation of Rockaway for the services of the Church; and the initiatory steps which led to the independent existence of another parish within the ancient limits of old St. George's. From an historical sketch of Trinity Parish, Rockaway, by the Rev Samuel W. Sayres, Rector, read at the laying of the corner-stone of the recently erected church, we learn that as far back as the year 1817, occasional services were held in Rockaway, by the Rev. Seth Hart. In

* Church Records, p. 323. † Ibid, p. 335.

August of that year the Governor of the State, Daniel D. Tompkins, being on a visit to Far Rockaway, donated to the inhabitants, on petition of Mr. Benjamin Cornwell and others, a small building, formerly a "block-house," for use as a place of worship. The Rev. Mr. Hart held services in this building every fourth Sunday afternoon. The Rev. Gilbert H. Sayers, D.D., Rector of Grace Church, Jamaica, also officiated occasionally. This arrangement continued until the need of a more convenient and befitting house for worship was generally felt. The question of erecting a Chapel, while often considered, did not result in any positive efforts to obtain one until September, 1835; when a consultation of the friends of the church was held, and at a subsequent meeting it was resolved to build a Chapel, and the Rev. Mr. Carmichael, who presided at the meeting, and Mr. Clinton Pettit and George Hewlett, were appointed a Committee to take the necessary steps to carry this resolve into effect by securing the funds and a suitable lot of land on which to place a Chapel, "to be under the jurisdiction of the Vestry of St. George's Church, Hempstead."

A lot of ground containing about three acres was given by Major Cornelius Van Wyck and his sister. Another acre was purchased from the same parties, and on the 3rd of May, 1836, the corner-stone was laid by the Rt. Rev. B. T. Onderdonk, Bishop of the diocese. Donations of timber and stone were received; about $1500 was raised by subscriptions, and a gift of $500 was made on the application of the Committee by the Corporation of Trinity Church, New

York. These facts were duly reported to St. George's Vestry ;* and also that while the cost of the Chapel had been about $2,300, there was left an indebtedness of only about $90, which the Committee would immediately seek to obtain. They requested the Vestry to take the proper steps to have the building consecrated, by the name of "Trinity Chapel, Rockaway."

The Vestry accepted the report with thanks to the gentlemen who had so expeditiously and admirably executed the work intrusted to them. They signed the certificate and request to the Bishop; who complied with it, and the chapel was consecrated by Bishop Onderdonk, on Saturday, July 8, 1837. The next day the Bishop administered the rite of confirmation to a class of fifteen.

The chapel and grounds continued to be the property of St. George's, Hempstead, until 1844.

On the 12th of December, 1843, at a meeting of the congregation of the chapel, Messrs. Clinton Pettit, George M. Hewlett and Peter T. Hewlett were appointed a Committee to obtain from the corporation of St. George's a separation from that parish, preparatory to its organization as a separate parish. This committee waited upon the Vestry, Jan 22, 1844.† But the Rev. Dr. Carmichael having resigned the rectorship, and there being no Rector, the Vestry deferred action until they were duly organized with a Rector. And it was not until October 9, 1844, that the matter was disposed of. At that date, at a meet-

* Parish Records, p. 138. † Records, p. 320.

ing of the Vestry, the Rev. Orlando Harriman, Jr., Rector, in the chair, was passed the following:

"*Resolved*, That the Corporation of St. George's Church, Hempstead, convey all their right, title, and interest in Trinity Church, Rockaway, and the lands appertaining thereto, to the Rector and Vestry of said church, by deed of gift, to be held by them and their successors, for the purposes of an Episcopal (Church ?) and no other purpose.

"*Resolved*, That the Rector and S. Warden be a Committee to prepare the deed, and the Rector be authorized to sign it and affix thereto the corporate seal."

Upon this favorable action of St. George's Vestry, a meeting was held of the congregation, Feb'y 14, 1844,* and the organization of Trinity Church, Rockaway, perfected; and the following persons elected its first vestry:

Foster Nostrand, } *Wardens.*
Clinton Pettit, }

George Hewlett,
Jacob Lawrence,
John L. Morton,
Aledger Hewlett,
George M. Hewlett,
Jacob Stringham,
George R. Rhodes,
Robert B. Baisely, M. D. } *Vestrymen.*

Within a few years a Chapel to Trinity Church has been built at Far Rockaway, and consecrated by Bishop Potter, Nov'r, 1860—mainly through the zealous efforts of Mrs. F. H. Bolton; affording a

* Parish Records, pages 330 and 331.

coveted opportunity to many to enjoy the services of the Church who lived too great a distance from the mother Church.

In 1854, largely through the liberality of Mr. Joseph Hewlett, a rectory was built on the church grounds. In 1876, preparation for building a new and large church was begun; the corner-stone being laid by the Bishop of the Diocese, July 19, 1877; and the contrast between it and the old one marks the wonderful advance made in forty years in ecclesiastical architecture, as it also indicates the prosperous growth of the parish. The new church was consecrated by the Rt. Rev. A. N. Littlejohn, Bishop of Long Island, May 2, 1878.

List of Rectors of Trinity Church, Rockaway.

Rev. J. Carpenter Smith, D.D. ..... 1844 to 1847.
" Vandervoort Bruce ..... 1847 to 1851.
" Beverly R. Betts ..... 1851 to 1852.
" Dexter Potter (officiated) ..... 1853 to 1854.
" George L. Neide ..... 1854 to 1859.
" Robert T. Pearson ..... 1859 to 1875.
" Samuel W. Sayres ..... May, 1876.

The old church has been converted into a lecture and Sunday-school room. The local position of the church and rectory is now, of late, distinguished by the name of Woodsburgh, so called after Mr. Samuel Wood.

After the chapel at Rockaway was built, in 1836, the Rev. Mr. Carmichael found it best for the interest of the parish to give every other Sunday afternoon to Rockaway, although this involved the necessity of

his discontinuing the service he had been accustomed to hold at the Court House.*

At a meeting of the Vestry, March, 1838, another addition to the church-yard was effected by the purchase from David Bedell of a plot of ground 60 feet wide and 300 feet long, for the sum of $600.† To raise this sum one hundred dollars at six per cent was obtained as a loan from Lewis Rushmore, and $500 from Lawrence Seaman, at the same rate of interest; but the latter made it a condition for his loan—"that each and every individual of the Vestry by himself became responsible for the same." The Vestry strongly objected to these terms, as being "a departure from the general and authorized mode of doing business."‡ Nevertheless, they complied with them, and severally signed Seaman's note. It will be observed that the financial burdens upon the parish were accumulating rather rapidly. The Vestry, after a while, began to feel the pressure of these obligations, and May 17, 1742,§ they directed the treasurer to pay the following obligations, amounting to $730, viz.:

Note held by Lawrence Seaman, principal and interest,	$424 00
Note held by Jane Rushmore,	$201 60
" " by Samuel L. Seaman,	105 00

Besides taking up these notes, the Treasurer was directed to pay sundry bills.

The money to minister this relief was taken from

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* Records, p. 138.
† Records, p. 284.
‡ Records, p. 287.
§ Records, p. 309.

the $840 for which a part of the parsonage glebe had been sold to Joseph S. Cornwell. This was a diversion of funds given and sacredly devoted "to the support and maintenance of the minister of the parish." By this procedure the ministers' support is diminished for all time.

In 1838,* permission was given to the Rector to sell the old bell and procure a new one. The bell now in the church was then bought, but the subscriptions could not have equalled the price of it, for in April, 1845, we find the Vestry directing the Treasurer "to pay the note due Messrs. O. T. and J. Hewlett for the bell, with the *money received* from the Greenfield lots, lately sold."† Another diversion of funds which were given—not to pay for casual bills—but "towards the support of the Rector of said parish for the time being."

In 1838 the erection of the lecture-room was undertaken. The ladies of the parish had formed a "Female Sewing Society," and by their industry earned the funds necessary. This was accomplished at a cost of $700, and the building was occupied in 1840.

In the parish register of Burials, under date of 1840, occurs this entry:

"Interred in the churchyard, Aug. 15, 1840, by the Rev. Wm. L. Johnson, of Jamaica, the Rector being indisposed, Edward Henry, son of Simeon Hyde, of Brooklyn, in the twenty-third year of his age."

It was in connection with the grave of Mr. Hyde that Bishop Coxe wrote the ballad entitled 'Church-

* Records, p. 286. † Records, p. 333.

yard, St. George's, Hempstead,"* which is esteemed by many as the sweetest in the collection of "Christian Ballads." In a note to this ballad, Bishop Coxe says:

"The parish of St. George's, Hempstead, is the oldest in the State of New York; and its churchyard, though not a model cemetery, is dear to me as containing the remains of my kinsman, Edward Henry Hyde, sometime a member of the University of New York, and at the time of his death intended for Holy Orders. This ballad was suggested by a moonlight visit to his grave, in 1840."

Strangers often inquire after this grave, but it seems not to have been marked by a grave-stone.

The Vestry, at a meeting, July 5, 1842, informed the Rev. Dr. Carmichael, that in consequence of the insufficient income of the parish, they would be unable to give the increased salary they had promised, and proposed that it should recede to its previous limits. Dr. Carmichael did not feel that he could accede to this proposition, and after various ineffectual efforts to find terms mutually agreeable to the Vestry and himself, he finally, on the 30th of September, 1843, sent to the Senior Warden a note authorizing him to convene the Vestry and to lay before it his letter resigning the parish, the resignation to take effect "after six months" had expired; "upon the condition, of course, that all moneys due, or to be due, be punctually and fully paid."†

Dr. Carmichael published the following works: "The Christian Fathers—a Memoir," 1844; "Three-

* See Appendix, A.

† Records, p. 317.

fold Ministry of the Church," 1844, 12mo; "Rise and Progress of St. George's Church, Hempstead," 1841, 8vo.

The latter production had its motive in consequence of a discourse preached at Raynor Town, now Freeport, Nov., 1840, by the Rev. Sylvester Woodbridge. In that discourse Mr. Woodbridge represented that the church property belonging to St. George's was not rightly theirs, but had been wrested, by the men of early times, from the Presbyterians, most unjustly.

This assertion having often been made privately before, and now finding an open avowal from a bold advocate, it was thought best to recite the facts concerning the source of the church's claim, and to remove the misapprehension which some, doubtless quite innocently, had entertained, that the property had really belonged to the Presbyterians; and that they had been ousted in some way, and others were enjoying those fruits which belonged to them.

Some of the facts, which we have recorded in the preceding pages, were a surprise to many, who had been prejudiced against the Church, and the pamphlet of Dr. Carmichael, which was published at the request of the Vestry—served to inform and disabuse the minds of all unprejudiced persons. For it is now evident that the Presbyterians did not own the property, which was ceded to the Episcopalians; that, in fact, neither they nor the Congregationalists or Independents, nor any religious body held the title in fee-simple to the church, or any of the lands and buildings connected with it; but that it was the property of the *town*, appropriated to certain purposes, but

not alienated. It is further clear that when the Episcopalians came upon the ground, the minister who had been here (and who it is most probable was not a Presbyterian, but an Independent or Congregationalist), had left because he could not get a support, and therefore there was no minister of any kind in the town of Hempstead, whose rights could be intruded upon. The Episcopalians came upon unoccupied territory: and when, at length, the town parted with its right to church, parsonage and glebe, they released that right to the Episcopalians. There was, therefore, by the Episcopalians, no intrusion, no wresting of property belonging to others. What they obtained they obtained by the grant of those to whom the property belonged; and their vote to make over the property to the Episcopalians is conclusive proof that they had not previously given it to any other party.

These points are recited, not because the matter is of the least practical importance, but for the truth of history.

In January, 1844, the parish being again without a Rector, the Vestry appointed the 22d of January for a meeting of the Vestry "and congregation," for the purpose of calling a Rector. The meeting was held at the date proposed;* and while the names of the Wardens and Vestrymen are given—all of whom were present except Samuel Hewlett—neither the names nor number of the congregation who attended are recorded. Yet those who were present "unani-

* Parish Records, p. 319.

mously resolved to proceed to elect a Rector, by ballot.

As the result of this suffrage, it was found that the Rev. Orlando Harriman was almost unanimously elected. But that this election was not to be taken as absolute, is made evident by the fact that it was immediately proposed that "said Mr. Harriman be invited to come and preach, that further arrangements be made in the matter."

The "communicants and pewholders" then returned thanks to the Vestry for the very liberal manner in which they waived their chartered rights, by giving them an equal voice with the Vestry in the choice of a Rector.* The Vestry appear to have seen, on reflection, that, despite the thanks given them, they could not "wave" obligations imposed by the charter, and which, by their acceptance of office under it, they had promised to observe; for the week following, viz., Jan. 29, the Vestry met and corrected their previous error. Samuel Valentine, Senior Warden, being in the chair, it was unanimously

"*Resolved*, That the Rev. Orlando Harriman be called as Rector of our church and parish."

"We the undersigned, Wardens and Vestrymen of said church, do hereby call the Rev. Orlando Harriman to be Rector of said parish, as long as the said Rector and said Vestry and said congregation shall agree, at an annual salary of six hundred dollars per year, payable half yearly, to commence with his regular services in said church; together with the use

* Parish Records, p. 320.

of the parsonage house and barn, and the adjoining lands and garden.

Samuel Valentine, } *Wardens.*
Lewis Pettit, }

John Bedell, }
Samuel L. Seaman, } *Vestrymen.*"
George Vannostrand, }

The other Vestrymen at this time, who, it would appear, were absent from this meeting, were Benjamin Tredwell, Lewis Rushmore, and Samuel Hewlett.

A letter of invitation, after the form of previous ones, was forwarded to the Rev. Mr. Harriman, who accepted the call in a letter to the Senior Warden, bearing date Feb. 3, 1844.*

Mr. Harriman presided at a meeting of the Vestry held ASH-WEDNESDAY, Feb. 20, 1844, which, at his request, made application to the Bishop of the Diocese for the Institution of the Rector elect. This ceremony was performed by the Rt. Rev. B. T. Onderdonk, D.D., on the following Easter-Day, April, 7, Mr. Valentine, the Senior Warden, presenting the keys of the church to the Rector elect, after the prescribed order of the Office of Institution.

The Rev. Mr. Harriman had graduated from Columbia College, New York, in 1835, with exceptional honors. He ministered for a time in the Reformed Dutch Church. In 1842 he was principal of Mount Pleasant Academy, Sing Sing, and in 1843, having entered the Church, he became assistant minister at Christ Church, Tarrytown. He was ordained Deacon

* Records, p. 325.

by Bishop B. T. Onderdonk, May, 1841, and Priest, Aug. 13, 1842.

June, 1844, Wm. L. Laing, Esq., was appointed secretary—"clerk," is the title given by the Charter. In this office he served for many years afterwards, with the heartiness and zeal which marked the man, who delighted to help in any way the church he loved so well, and which he was always ready to aid by his generosity.

For several years prior to 1844, the Rectors had performed the duties of parish clerk, rather incongruously with their position as presiding officers of the Vestry and Corporation.

Nothing of especial moment occurred during the rectorship of the Rev. Mr. Harriman with the exception of the setting off of another and the fourth parish from the old mother. As Manhasset, and then Rockaway, and then Glen Cove, had found it necessary to set up for themselves, so, in 1844, the Churchmen who lived in the South-eastern limits of the parish felt that the time had come when they too should form a separate household, and the proper steps were taken, which resulted speedily in the organizing of the parish of

GRACE CHURCH, SOUTH OYSTER BAY.

In this portion of the parish resided several branches of the family of the Floyd-Jones, who for generations had been strong adherents of the Church, and attended services at St. George's as frequently as the distance, twelve miles, would allow.

At a meeting duly called for the purpose, the par-

ish was organized and the following persons were elected Vestrymen:

Gen. Thomas Floyd-Jones, } *Wardens.*
Thomas Lawrence, }

Vestrymen.

Gen. Henry Floyd-Jones,	Henry Hone,
I. S. Jackson Jones,	James Meinell,
Samuel Jones,	Elbert Floyd-Jones,
Fred. Z. Carman,	Thomas Jones.

Land for the church site and a cemetery was given by Gen. Thomas Floyd-Jones, and funds to erect the church by the members of the parish. The church was completed in 1845, and the same year the parish was admitted into union with the Convention of New York.

The church edifice was consecrated on the 13th of April, 1847, by the Rt. Rev. Wm. Heathcote Delancy, the great grandson of Col. Caleb Heathcote, who in 1702 and 3 strenuously befriended the Churchmen of Hempstead, and sought the aid of the Venerable Society for the Propagation of the Gospel to establish the Church among them.

Rectors and Ministers of Grace Church, South Oyster Bay:

Rev. Wm. A. Curtis, June, 1846, to May, 1849.
" S. S. Stocking, supplied in the summer of 1849.
" Joseph N. McIlvaine, Nov. 1849 to April, 1851.
" David E. Barr, July, 1851, to Oct. 1852.
" S. Chipman Thrall, July, 1853, to March, 1855.
" H. C. Stowell, Nov. 1856, to April, 1862.
" S. S. Stocking, May 4, 1862.

It was the misfortune of the Rev. Mr. Harriman that he came to the parish at the time when the Oxford Tracts and the Carey ordination had greatly disturbed many minds, and excited a fear of the prevalence of Romish customs and doctrines. Clergymen were anxiously regarded by their people, and acts and expressions which at other times would have been considered of no evil significance, caused alarm. Possibly Mr. Harriman did not duly regard the temper of the times, nor reflect that to carry out with unusual vigor the ecclesiastical system of the Church, or to urge her claims with much strenuousness, under such circumstances, might easily beget contentions. At any rate, differences did arise between the Rector and some of his parishioners, which, after a time, led the Vestry to appeal to the Standing Committee of the Diocese—there being then no Bishop who could act—to dissolve the pastoral relation. But they refused to interfere.* As the difficulty was finally felt to admit of no adjustment, Mr. Harriman authorized the Senior Warden to call a meeting of the Vestry, and lay before them the following communication:

"To the Wardens and Vestrymen of St. George's Church:

"*Gentlemen*—I herewith resign the office of Rector of St. George's Church, Hempstead, on the condition of your paying up all arrearages of salary to May 1, 1849, and an additional year's salary to May 1, 1850, and also of my being allowed to occupy the

* Jour. N. Y. Convention for 1849, p. 72.

parsonage house and land free of expense until the first day of November next.

"Very respectfully, your obedient servant,

"O. HARRIMAN, JR.

"*Hempstead, June* 9, 1849."

To this communication the Vestry sent the following reply:

"Rev. O. Harriman, Jr.:

"*Dear Sir*—At a full meeting of the Board of Vestry of St. George's Church, Hempstead, convened at the Sunday-school room of said church, on the 9th June, 1849, as per authority from the Rector, we have unanimously accepted your resignation of St. George's Church, Hempstead.

"Respectfully yours,

"JOHN BEDELL, *Senior Warden.*"

With Mr. Harriman's resignation, he submitted a statement of his claims, which amounted to $960 08. Towards meeting this, the Vestry obtained a loan of $600 from Valentine Smith, at six per cent., on their note.

Mr. Harriman and his family remained in the rectory until the following October, when he courteously yielded it up to his successor in the rectorship.

NOTE.—The Rev. Mr. Harriman and the Rev. Dr. Carmichael have both died while these sheets were passing through the press.

CHAPTER VIII.

1849—

OUR historic sketch has now been brought down to the period when the rectorship of the compiler himself began.

As some events of importance to the parish have taken place during his unusually protracted rectorship, of which no full record is preserved by others, a[illegible]which those who come after us may feel an interest, he believes it proper to continue the narrative.

A native of Newport, Rhode Island, on graduating from the General Theological Seminary, he was ordained deacon by the Rt. Rev. B. T. Onderdonk, D.D., Sunday, June 28th, 1840, in St. Peter's Church, New York, and Priest at St. Ann's Church, Lowell, by the Rt. Rev. A. V. Griswold, D.D., Sunday, March 13th, 1842.

From July, 1840, to October, 1841, he had charge of St. Luke's Church, East Greenwich, Rhode Island. December, 1841, being invited to the city of Manchester, New Hampshire, he organized the parish there and a church was built and paid for by subscriptions from the people of the parish and owners of the manufactoring property who resided in Boston. That

THE REV. WM. H. MOORE, D.D.

city, now become so populous, was then but recently founded. After laboring in Manchester for nearly seven years, he resigned the parish in consequence of prolonged sickness from typhoid fever. When, after several months, he had sufficiently recovered his health, he accepted a request to organize a parish at Ballardvale, in the town of Andover, Massachusetts.

While engaged in that work, he received, through the Rev. Dr. B. C. Cutler, of St. Ann's, Brooklyn, a request to supply for a Sunday the vacant pulpit of St. George's, Hempstead, a parish of which he had then no knowledge. Desiring to gratify Dr. Cutler, and at the same time visit friends in Brooklyn and New York, he complied with the request, and officiated in St. George's, Sunday, August 12th, 1849. Much to his surprise, before leaving to return to his parish in Massachusetts, he received from the Vestry of St. George's the following communication:

"We, the undersigned, Wardens and Vestrymen of St. George's Church, Hempstead, do hereby call the Rev. Wm. H. Moore to be Rector of said parish, as long as the parties, (that is,) the Rector, Wardens and Vestrymen, shall agree; and that when a dissolution of the connection shall be requested, due notice shall be given, not less than three months beforehand. And it is hereby declared and agreed, that the salary shall be six hundred dollars per annum, in half-yearly payments, to commence with the Rector's regular services, together with the use of the parsonage-house, barn, garden, &c.

"*Hempstead, August 15th,* 1849.

John Bedell, } *Wardens.*
Lewis Pettit, }

Samuel L. Seaman,
Lewis Rushmore,
Samuel Hewlett,
Harry H. Marvin,
Wm. Rhodes,
Jonathan Gildersleeve,
} *Vestrymen.*

To which communication the following reply was made.

"To the Wardens and Vestrymen of St. George's Church, Hempstead:

"*Gentlemen*—I have taken into prayerful consideration the call to become your Rector, which you have extended to me with such pleasing unanimity. And I am guided, I trust, by the Spirit of Divine wisdom to accept it.

"The more I have reflected upon the spirit of concord in which you were enabled to act, and by which diverse minds were so quickly brought to entertain the same preference, the more I am disposed to regard it as a token of God's pleasure, and a presage of good for your parish. I devoutly trust that this same spirit may mark all our counsels and intercourse; and that the sacred connection into which we have been led will be sanctified and sealed by the increasing holiness of believers and the conversion of the impenitent to God.

"My expectation and purpose is to be with you, God willing, on the first Sunday in September.

"I remain sincerely,

"Your friend and brother in the Gospel,

"W. H. MOORE."

"*Andover, Aug.* 21, 1849.

The promptness and unanimity with which this invitation was given by the Vestry, is to be attributed to kindly recommendations made, unsought, by the

Rev. Dr. Cutler, Thos. Wm. C. Moore, Esq., and Mr. Thomas Stanford, the then Church bookseller of New York: and to the fact that the very name "Moore" was cherished by the aged members of the parish, from being connected with a former Rector, who had endeared himself to them by his attainments and virtues. And it is but duly reverent to record—after a lapse of more than thirty years—that the conviction of a divine leading in the determination made in 1849, is abiding with increased strength in the writer in 1881. And while all but three of those who called him to the parish are dead, it is due to their memories and to the yet living to make the grateful declaration that the harmony of the beginning has not been disturbed for an hour since; and that with every member of each succeeding Vestry, he has, by God's blessing, maintained unbroken affectionate intercourse. Some of those who have gone were, like other men, persons of rigid will and strong prejudices, but they were all accessible to reason, and would readily respond to a respectful and patient approach.

The following prominent events in the history of the parish since 1849, are recorded.

In October, 1849, another and the final enlargement of the churchyard was made, by the purchase of the land at the north and west of the Sunday-school room, from Coles Carman and Benjamin T. Smith, for $400, and the money hired of Samuel Hewlett with which to pay for it. This amount Mr. Hewlett bequeathed to the church in 1869, on the condition that his grave plot in the yard should be kept always in good order.

In 1850 the now stately row of trees outside the churchyard were set out, under the direction of the Rector and Messrs. Laing and John Harold. The trees were a gift from William Horace Brown, Esq.; a member of the parish, then residing at Foster's Meadow.

The same year the Treasurer's account showed:

Receipts.....	$1184 97
Expenditures.....	1096 46
Balance.....	88 51

In 1852:

Receipts were.....	$1673 39
Expenditures	1661 00
Balance.....	12 39

One hundred dollars was added to the Rector's salary, and the thanks of the Vestry were given to Miss A. E. Angevine for her acceptable and gratuitous services as organist.

The rent of the pews was advanced.

In 1853 the Treasurer's account showed a balance of cash on hand of $311.91. The Rector's salary was made $800.

In 1854 the clock now in the church tower was bought of the makers, Sherry and Byram, of Sag Harbor, for the sum, including dials, &c., of $638. This amount was raised by general subscription, the names of the donors being engrossed on parchment; and by a ladies' fair, which yielded $240. By a vote of the contributors, it was placed in St. George's Church.

In 1855, the piazza on the south side of the parsonage was built, and also a new kitchen, at a cost of $400.

In 1856 the recess chancel, twenty-five feet wide by seventeen feet deep, with robing-room adjoining, was built, at a cost of $1300—this sum being raised by the subscriptions of the members of the parish.

To effect this addition there was necessarily displaced the old arrangement for conducting the service, which was neither convenient nor seemly. The chancel extended into the body of the church. Within the rail was the communion-table. Directly over this was the reading-desk; behind, over the reading-desk, towered the pulpit, whose top was on a level with the galleries. Access to the pulpit was had by winding stairs on either side of the chancel, though why two were necessary, unless for mere uniformity of appearance, we cannot say. Behind the pulpit was a mock representation of a heavily panelled arched door, over the centre of which was perched a gilt dove, bearing a gilt olive-branch in his beak. Underneath the pulpit, and behind the reading-desk, was a door to the robing-room, a small building attached to the north end of the church. This building, having been enlarged three feet, is the present Infant Sunday-school room, attached to the Sunday-school room, which was, at the same time, lengthened thirteen feet, and the room painted, and a melodeon purchased.

By the erection of the recess chancel, space was obtained for the addition of eight pews.

In the designing and plans for the chancel, great

assistance was derived from the taste and skill of Mr. William H. Dannat, then a member of the parish. The work was done—and therefore well and honestly done—by Sands Powell.

In February, 1860, gas was introduced into the church.

In 1862, in consequence of leaks in the roof of the church, a portion of the ceiling having fallen, the church was new ceiled, and a slate roof put on.

In 1868 was purchased the organ of twenty-two stops, built by Alexander Mills, of New York, at a cost of $2300, including the appraised value of the old organ. This sum was raised by the generous snbscriptions of the members of the parish, few of whom gave less than $10 each, and the larger number of whom gave $25 each. Those who gave this amount and upwards to $100, were the following:

William Norton, Esq.	Edwin Webb, M. D.
Charles W. Mulford,	Charles Denton,
J. F. Oakley,	Peter C. Barnum,
Henry Walters,	Philip J. A. Harper,
Thos. W. C. Moore,	Thomas H. Clowes,
William Miller,	Lewis Angevine,
E. W. Breuninghausen,	Mrs. Prof. Docharty,
Edward Skillin,	Mrs. Whitman Matthews,
George G. Waters, Esq.	Robert S. Seabury,
Benjamin F. Rushmore,	Henry P. Seabury,
Mrs. William Coles,	Mrs. McBrain,
Samuel L. Seaman,	Jacob Valentine,
Daniel Clark, Esq.	Miss Elizabeth Moore,
Gideon Nichols,	George N. Paff.

Many other expenditures were made at this period for carpets, furnaces, and other improve-

ments, in every case the rule being to raise the money before the expenditure was made. The following table will give, in one view, a statement of the principal items of the extra outlay.

Building recess chancel,	$1300 00
Furnishing do do,	68 00
Carpet for church,	100 00
Blinds, and refitting Sunday-school room,	80 00
Melodeon for do do	75 00
Clock,	638 00
Enlargement of Sunday-school room,	326 00
Slating church roof	600 00
Kitchen to Parsonage, and piazza,	575 00
Painting church,	312 00
Roofing Rectory,	96 00
Painting Rectory,	216 00
Gas-piping Church and Rectory,	276 60
Fence around Church-yard,	1100 00
Flagging in Church-yard,	96 00
Flagging in front of Church-yard,	464 00
Furnaces in Church and S. S. Room	619 00
Graining, fresco-papering, and carpeting Sunday-school Room	150 00
Seats for Lecture Room,	300 00
Church Organ (excluding old organ,)	1600 00
Iron Safe,	80 00
Re-carpeting Church,	145 00
Re-painting Church-fence, Oct., 1879,	176 00
Building Porch to Rectory,	236 00

The churchyard was re-fenced in 1866, the work being done by Sands Powell, the principal contributors to which were Samuel and Abraham Wood, $150, and John Kellum, $100. The other subscribers were those who also had relatives interred in the

yard. Five feet of the south end of the yard, as now marked by posts, was thrown out for a walk.

PARISH LIBRARY.

In 1850 was begun a Parish Library, which at this writing numbers about 550 volumes, principally of a churchly bearing, and selected with reference to various tastes and spiritual needs, and all of an enduring interest. Its use is free to all members of the parish. From time to time it is added to, through collections made for the purpose, and it receives also a small sum yearly from bequests of Thomas W. C. Moore, Esq., and Miss Eloise Moore.

Besides the books in this library there are others belonging to the parish, which properly pertain to the Pastor's library, the germ of which collection is of considerable antiquity. In it are the following named works:

Drelincourt on Death, one cover and title page gone.
Brady's Sermons, 4 vols., 2 series; one edition 1704, the other, 1730.
Bishop Hickman's Sermons, only 2nd vol.
West on the Resurrection.
Hicks, D.D., Rev. George, Sermons, vol. 1 only, ed. 1713. This work, and also Brady's, the gift to St. George's Church, by Robert Ellison, Esq., Comptroller of Customs in the province of New York, 1735.
Bishop Jeremy Taylor's "Ductor Dubitantium," or Guide to the Doubting. Folio, ed. of 1659.
Bishop Andrews on the Commandments.

These volumes are perhaps but the remnants of a collection once made for the Rector's use.

Funds Invested for Rector's Support.

In April, 1851, the Vestry sold for the sum of $125 a gore of land lying in the rear of some of those lots on Greenwich street, which had been sold in 1834. They ordered this sum invested, and the interest of it to be paid the Rector annually, as being derived from property which had been set apart for his support. Subsequently the Vestry borrowed this money, "pledging the interest to the present, and all succeeding Rectors, and authorizing him to draw annually on the treasurer for it, at the rate of six per cent. And lest this pledge should be overlooked at any future time, it was entered in the Vestry minute book in *red ink*, that it might be "conspicuous."*

This proceeding of the Vestry offers a striking contrast to the action had, as we have already related, with the funds derived from the sale of the Greenwich street lots and the Greenfield property. In remembrance of that misappropriation, and that future Vestries might be guarded from repeating the perversion, the Vestry at this time appointed John Bedell, Lewis D. Rushmore, and Wm. L. Laing a Committee to ascertain and report the sources from which the invested funds were obtained, and the objects for which they were given.

This Committee reported, Nov. 1853,† that the funds were derived, as we have seen, from several sources; but were in each case granted or bequeathed solely for the benefit and support of the Rector of St. George's for the time being, and could not therefore

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* See p. 384 of Records. † Records, p. 405.

be applied to the current expenses of the parish, or any other purpose than this, without a breach of trust, and the perpetration of an act of injustice and wrong.

It is a pity that the facts thus stated had not been attended to before the Fund had been depleted several hundred dollars, in order to pay debts and make repairs, which could have been paid from funds raised at the time.

The evil of resorting for common needs, to funds which have been sacredly devoted to another use, is fruitful in evil results. One of them is that it discourages persons from making bequests for a pious or benevolent purpose. And another is that encouragement is thus given to a disposition already rife in our country, to entertain lax views respecting moral obligations. In view of that report, in 1853, which was promptly accepted and approved, it may be hoped that no trust funds of the parish will hereafter be diverted from their proper use.

TRINITY CHURCH, ROSLYN.

As belonging to this period it is proper to give an account of the establishment of a parish at Roslyn.*

The first attempt to establish an Episcopal church in Roslyn was made by the Rev. Moses Marcus, in 1836, while he was minister of Christ Church, Manhasset. The services he began ceased to be held on Mr. Marcus' removal, in 1837.

* Occasional services had been held there from an early period. In the private diary of the Rev. Thos. L. Moore, 1785–1799, are found recorded under their proper dates the entry, "Read and Preached at Hempstead Harbour."

Subsequently, the Rev. Ralph Williston, being in feeble health, came to reside in Roslyn. He renewed the holding of services, and they were so well attended, that it was determined to build a church. The corner-stone was laid by Bishop B. T. Onderdonk, in 1839, on a lot given by John R. Schenck. But the sudden death of Mr. Williston stopped the enterprise. Nothing further was done in the matter until the Rev. Samuel Cox, D.D., Rector of Christ Church, Manhasset, (1849–1854,) with the purpose of reaching persons in that distant part of his parish who could not attend church, again began to hold services there. Inviting the co-operation of the writer, and one or two other clergymen occasionally, the services were held frequently and regularly, first in the public-school house, and afterwards in a room over a store in the village, which was appropriately fitted up for the purpose. Here a Sunday-school was begun and prospered. All efforts were heartily seconded by the Episcopalians then living in Roslyn, and many others. The prospect became so encouraging that in June, 1854, the "Convocation of Queens and Suffolk Counties" adopted the place as a missionary station, and provided for the support of a missionary. The Rev. Charles E. Phelps was appointed to that office. In consequence of the removal of some of the most efficient Church families, the favorable current of affairs was interrupted; Mr. Phelps resigned and the services were again discontinued.

A few years afterwards, matters having again become promising, the effort to establish the church was

renewed, and principally through the efficient support of Mrs. Ann E. Cairns, it was successful.

Mrs. Cairns in 1862 deposited with the Rector of Christ Church, Manhasset, (the Rev. G. W. Porter, D.D.,) the sum of $2,500, to be applied towards the erection of a chapel at Roslyn, which was to be held in trust for the Episcopalians of Roslyn until they should be able to organize and take care of themselves. To the sum given by Mrs. Cairns there was added at least $1,500 more, contributed by the residents of Roslyn and its vicinity, which sum was also placed in the hands of the Rector and Vestry of Christ Church, Manhasset.

The Vestry took action, as follows :*

"At a meeting of the Vestry of Christ Church, held at the Rectory, on February 6, 1862, present the Rector and Messrs. Hewlett and Willis, Wardens; and Messrs. Poole, Allen, Bremner and Mitchell of the Vestry. It was on motion:

"*Resolved*, That the following preambles and resolutions be adopted:

"Whereas, we have been duly informed by the Rector, that our respected and venerable townswoman Mrs. Ann E. Cairns, being desirous of having a chapel erected in Roslyn, the village of her residence, for the celebration of Divine worship according to the Doctrine and Liturgy of the Protestant Episcopal church, has given the generous sum of $2500 to be applied to the erection of said chapel:

"And whereas Mrs. Cairns has given this money on the condition that the Rector, Wardens and Vestrymen of Christ Church, Manhasset, shall be the trustees thereof, and of the property which shall be

* Records of Christ Church, Manhasset.

purchased therewith, until such time as the Episcopalians of Roslyn shall be sufficiently numerous to warrant the organization of a separate parish ; therefore,

"*Resolved*, That the Rector, Wardens and Vestrymen of Christ Church, Manhasset, do accept for ourselves and for our successors in office, the trust, and do hereby record our deep and lively sense of the Christian liberality of the donor.

"*Resolved*, That a committee consisting of Messrs. Samuel L. Hewlett, Samuel J. Willis, and the Rector, be appointed to purchase land and superintend the erection of the proposed chapel thereon.

"*Resolved*, That a copy of the proceedings of this meeting, so far as they relate to the above named donation of Mrs. Cairns, be most respectfully communicated to her by the Rector.

"Signed by GEO. W. PORTER, *Rector.*

Samuel J. Hewlett, Samuel J. Mitchell, *Wardens.*

Samuel C. Poole, Richard Allen,
Andrew A. Bremner, John S. Morrell,
Wm. A. Mitchell, L. G. Capers, } *Vestrymen.*
Joseph L. Hewlett,

"WM. A. MITCHELL, *Clerk.*"

The Committee to purchase land for the Chapel, obtained the present site of one acre from Mr. Stephen Mott, for $1000 cash, and the title was duly vested in the corporation of Christ Church, Manhasset. A plan and specification for the building were obtained from McDonald and Clinton, and a contract made with S. Roe, of Flushing, to erect it, for $1995.

The Rt. Rev. Horatio Potter, on the 11th of July, 1862, laid the corner-stone, which was the same that in 1839 had been used. It was opened, and additional

documents inserted in the box. When the edifice was built, the ladies of the congregation provided a furnace, carpets, and other furniture, and the chapel was consecrated on Tuesday, December 2, 1862, by Bishop Potter; the Rector, Rev. Geo. W. Porter, reading the request for consecration and instruments of donation; the Lessons and Prayers being by the Rev. Thomas Mallaby of Glen Cove, and Rev. Wm. H. Moore, D. D., of Hempstead.

For seven years the Rector of Christ Church, Manhasset, continued to serve the portion of his flock, who met in the chapel at Roslyn.

March 19, 1869, at a meeting of the Vestry of the parish, the following action was taken, sundering the connection between mother and daughter, by the unanimous adoption of the following preamble and resolution:

"Whereas, the Protestant Episcopalians of Roslyn, by a committee of H. W. Eastman, Thos. Clapham, and John J. Willis, have made application to the Vestry of Christ Church, Manhasset, to have the chapel of that place, now a part of this Parish, set over to them for the purpose of a separate organization, and to establish a settled ministry, the more effectually to carry out the good work begun in that part of God's vineyard, and believing, as we do, that the future growth and prosperity of the church depends wholly or mainly on the active exertions of a settled minister: now therefore,

"*Resolved*, That as soon as they shall be organized as a Vestry, that the application be granted. And may God add His blessing to their labors and speed the good work.

"S. S. SMITH, *Clerk of the Vestry*."

The congregation at Roslyn thereupon proceeded to organize a parish.

* "At a meeting of the male members of the congregation worshipping in the Chapel at Roslyn, attached to Christ Church, Manhasset, held at said Chapel, April 7, 1869, notice of the same having been previously given, the Rector, Rev. Geo. W. Bugbee, occupied the chair; H. W. Eastman appointed Sect'y. On motion of A. A. Bremner, it was

"*Resolved*, That the Church and Parish be known by the name of 'Trinity Church,' of Roslyn."

An election was held, and Stephen Day was elected Senior Warden, and John Ordronaux, Junior Warden. Thomas Clapham, Franklin Wight, Francis Skillman, Henry W. Eastman, William J. Willis, Andrew A. Bremner, John T. Willis, Henry T. Hewlett, Vestrymen.

"It was *Resolved*, That Easter Monday be the day of termination of office of the Wardens and Vestrymen.

"H. W. EASTMAN, *Sec'ry*."

In 1873, a rectory was built on the church land at a cost of nearly $3,000. The whole property is now valued at some $6,000.

In the church ground is a single grave, enclosed within an iron railing. In the grave are deposited the remains of John, son of Otto Pollitz, Esq., who for some years resided in Roslyn. Young Pollitz was one of the most active members of the young parish. He died at the age of nineteen, in a southern hospital, while serving in the army engaged in putting down the rebellion. He devoted the pay he received

* From minutes of Trinity Church, Roslyn.

from the government to purchase a bell for the church. He was also an ardent soldier of Christ.

Mrs. Cairns died March, 1866, and her daughter has presented to the parish, as a memorial of her, a considerable sum towards a fund for the support of a rector, and to ensure the continuance of services in the church.

The following is a list of the Rectors:

Rev. Stephen A. McNulty, from June, 1869 to May, 1873.
Rev. Charles Pelletreau, from May, 1873, to July, 1875.
Rev. James W. Sparks, from Nov. 1875, to Nov. 1878.
Rev. William P. Brush, from May, 1880.

CATHEDRAL AT GARDEN CITY.

An important event in the history of St. George's parish took place in 1876, in the yielding up of a portion of its limits for the establishment of a Cathedral for the See of Long Island. In June, 1875, in answer to a request, the writer waited upon Mrs. Alexander T. Stewart, who stated to him that she wished to erect at Garden City a church, as a memorial to her deceased husband, of which, she hoped, the Bishop of Long Island would take charge; and as Garden City was within the bounds of St. George's parish, she asked consent of the writer, as Rector of the parish, according to the rules of the Protestant Episcopal Church, for such a partition of its territory. Consent was given readily, and with rejoicing that the Diocese and the whole Church were to be so

enriched, although the old parish might be thereby diminished.

In the following year, June 28, 1877, the corner stone of the designed memorial structure was laid, with memorable services, in the presence of several thousand persons, under the title of the "Cathedral of the Incarnation of the Diocese of Long Island—in Memoriam—Alexander Turney Stewart."

Twenty-two of the young men of St. George's parish acted as the aids of the Committee of Arrangements and Chief-Marshals on that occasion, and performed their duties so well under the unusual circumstances, as to draw forth from the marshals a letter of grateful appreciation to them, as having very largely contributed to the effective carrying out of the plans for that ceremony. The project thus begun has already effected great things, and among other results, has attracted no little attention to the mother parish itself.

The work already done indicates what will be effected when the generous plans of the founder are fully developed.

The Cathedral, as may be seen, is a thing of beauty, and is as substantial as beautiful. "Though not pretentious in the matter of its dimensions, yet in gracefulness of design, in beauty of proportion and ornamentation, it will not suffer by comparison with the finest architectural creations of Europe."*

And St. Paul's School building includes every

* Dr. Snively's address at the laying of the corner-stone.

known device to secure to its pupils all possible advantages. Its massiveness of construction tells us that it is built to endure for ages, and yield its benefits to many generations.

A sketch of the religious family, which a parish is, has mainly to do with the exteriors of the life of that family; matters of a visible, and mostly of a material nature. It has to be occupied with the incidents of its outward growth or decline, of the building up or taking down of temples made by hands. Of the spiritual, which is the real and supreme life of that family, very little can ever be said which is not either of a very general nature or essentially indefinite. The things of the spirit are cognizable only by those who are themselves familiar with spiritual experiences. To such persons a bare intimation will suffice to convey a world of precious information. In giving this historical sketch of St. George's parish, we have presented a few statistics of baptisms, confirmations and additions to the Holy Communion; but we have not attempted to declare how far even these signified real "growth in grace," and the development of the life of God in the souls of men. So far as works of benevolence and zeal for God disclose faith working by love, so far do the acts of the several generations of those who have made up the continuous life of the corporate parish afford data for judging them. We know them only by their works; the Judge of all alone knows them by their hearts, and as they really are.

While it has not been deemed judicious or safe to seek to portray the religious condition and attain-

ments of the members of the church in the several periods of the existence of the parish which have been under review, the compiler does not hesitate to say, in general terms, concerning this essential matter, that several valuable religious features are plainly to be discerned as characterizing the members of the church. They have invariably adhered to the old paths of the Church: to the old, precious, distinctive truths and doctrines of the Gospel; as letters and specimens of the sermons delivered to them and accepted by them, which are still preserved, abundantly testify. We know that the several pastors of the parish have proclaimed to its members, in unqualified terms, "the unsearchable riches of Christ." The effect has doubtless been much the same aforetime as now, and here, as elsewhere; some have believed the things spoken, and some have believed not. Some have had a name to live, but were dead; while others truly lived and died unto Christ.

More than once, in the history of the parish, has a whirlwind of religious excitement swept around it, and "overthrown the faith of some," who were in each instance carried away by the love of some new thing—but the great number remained unshaken and steadfast. And when the excitement had spent itself it was manifest that religion with earnestness, but not with outcry and self-assertion, is usually deepest and most durable.

There are sundry incidental statements in the parish records which plainly show that it has had members whose Christian life shone with extraordinary brightness. And they show what is better still, that

very many, by a quiet and humble walk and conversation, and by patient continuance in well doing—some of them to very great age—glorified God in their bodies and spirits. They illustrated Cyprian's saying: "We do not speak great things, but live them."*

It would not be difficult to mention the names of several of the past members of the parish who "let their light so shine before men as to glorify our Father in heaven." But we could hardly do this without appearing invidious. But there is one whose name we may recall without liability to such objection, because of the peculiar incidents of her history; whose life exemplified those traits of a solid and effective but unobtrusive piety, which had characterized many of her relatives and fellow members.

MRS. ELIZABETH NICHOLS.

October 24, 1858, the remains of Mrs. Elizabeth Nichols were laid in St. George's churchyard. She was the daughter of Mrs. Abigail Smyth, who in 1828 bequeathed $1000 towards the support of the Rector of St. George's. Her father was Captain John Ferdinand Stuart Smyth, or Smyth-Stuart, for he used both forms of cognomen, and claimed to be a descendant of the Duke of Monmouth, son of Charles II. He was Captain of the Queen's Rangers, and was stationed on Long Island, where he married Miss Abigail, daughter of Leffert Lefferts, a staunch Churchman, and Warden of St. George's Church from 1746 to 1788. Mr. Lefferts, who was

* "Non loquimur magna, sed vivimus," de Bono Patientiæ.

of Dutch descent, was also called "Haugewout;" and by this title he is commonly mentioned in the Parish Records. The name is said to have been derived from the residence of his ancestors, "Haugewood," on the Hague.

Captain (Stuart) Smyth was married to Miss Lefferts, Oct. 23, 1778, by the Rev. John Bowden, chaplain of Gen. De Lancey's brigade. The connection was not agreeable to Mr. Lefferts, who foresaw that at the termination of the war his daughter would probably be separated from her husband. Such separation took place sooner than he anticipated. The year after his marriage Captain Smyth embarked for England with the ostensible purpose of presenting to the Government his claims to be recompensed for losses of property in Virginia he had sustained for adhering to the Crown against the Colonies. If he made such claims, they were unsuccessful. Mrs. Smyth, on her husband's departure, returned to her father's house, and there, May 4, 1780, was born a daughter, the subject of this sketch.

For sixteen years after his departure, nothing was heard of Captain Smyth. His statement afterwards was that he had often written, but having no replies to his letters, and some reason to think his wife was dead, he had married again in England.

When Miss Elizabeth Smyth was seventeen years old, her father visited New York and sought her out. Learning that she was visiting a friend in New York city, he called on her, and met at the same time his deserted wife. The incidents of this painful interview we pass over. The effect upon Mrs. Smyth was

only to open anew the wound which preyed upon her spirits. After Captain Smyth returned to England, he occasionally wrote to his daughter. He died in London, December, 1814.

On the 30th of March, 1802, Miss Smyth was married to Mr. Gideon Nichols, by the Rev. Seth Hart. A few years after this Mrs. Nichols became conscious of a defect in her hearing, which resulted in total deafness. But her ability to speak she never lost; and being able to discern what others said by the movement of their lips, she was not deprived entirely of the privileges of social intercourse. But she was excluded from a full participation in the Church services, and this was a great grief to her. The portions of the services she could unite in she used with fervor. Her appreciation of the advantages of a Liturgy was thus declared. Visiting a relative belonging to the Society of Quakers, she accepted an invitation to accompany her to their place of worship. There was a "silent meeting." On their return home her friend remarked to her that she must feel that their mode of worship suited her best, for they all hear alike on that occasion. No, Mrs. Nichols replied, she was more than ever convinced that the Church to which she belonged was best adapted to her case; for when with the Quakers and others, she knew not whether any one was speaking or not; but with the Prayer Book before her, she could join with the other worshippers of the congregation almost as well as those who could hear around her.

In 1843 she was made greatly happy in seeing her

youngest son, the Rev. Edwin A. Nichols, admitted to Holy Orders.

Mrs. Nichols exemplified in every way a mortal can, deep and heartfelt love to her Lord. Her religion was wrought into the very warp and woof of her daily life and conversation. As truly as any of the saints whom the Church delights to remember, she "walked with Christ."

At her funeral, in October, 1858, as the coffin reposed in front of the chancel, the image of the dove with outspread wings, in the colored glass window in the chancel, was reflected upon the plate of the coffin-lid, on which was inscribed:

"*Elizabeth Nichols—Aged 78—Asleep in Jesus.*"

The observant eye of one of her daughters noticed this prophetic sign, and in the following lines gave expression to the thoughts and emotions it awakened.

Thy form was borne, O mother dear,
Where late thy steps had gladly trod,
And placed, from off the sable bier,
Within the hallowed house of God.

Without the rude winds raged and sighed,
But all seemed sheltering peace within;
So shall their souls in peace abide,
Whom Christ receives, secure from sin.

Then rose the strains of praise and prayer,
And words of cheering hope were said
By priest and people gathered there
To honor the lamented dead.

To me the preacher's voice was mute,*
And grief of bitter sorrow told;

* The daughter shared in defect of hearing.

Yet, dearer than the sound of lute,
Sweet thoughts were on my spirit rolled.

For while I sat with tearful gaze
Fixed ever on the coffin lid,
Which henceforth, through my lonely days,
From me life's dearest object hid:

Then, from the pictured height above,
Soft gleams of light upon thy name
Reflected fell; the mirrored dove
Around it shed a beauteous flame,

And trusting hope came whispering near,
Behold a token thus displayed,—
Her soul whose name is graven here,
In God's pure light is now arrayed.

It is to be added that this daughter has consecrated of her means a fund with which is built the chapel of St. John's Hospital, of the Church Charity Foundation of Long Island, in Brooklyn, as a memorial of her mother.

It remains to be stated, in conclusion, that the institution of the compiler of this history into the rectorship of St. George's Church, took place on Tuesday, November 13th, 1849, the Rev. Samuel R. Johnson, D.D., Professor in the General Theological Seminary, acting as institutor by request of the Standing Committee of the Diocese of New York. The sermon was preached by the Rev. B. C. Cutler, D.D., Rector of St. Ann's Church, Brooklyn, the Rev. Wm. L. Johnson, D.D., of Grace Church, Jamaica, and the Rev. George Shelton, of St. James' Church, Newtown, being present and assisting. The keys were delivered by Mr. John Bedell, Senior Warden.

APPENDIX A.

CHURCHYARDS.

ST. GEORGE'S, HEMPSTEAD.

1.

I never can see a churchyard old,
With its mossy stones and mounds,
And green trees weeping the unforgot
That rest in its hallowed bounds;
I never can see the old churchyard,
But I breathe to God a prayer,
That, sleep as I may in this fevered life,
I may rest when I slumber there.

2.

Our mother, the Earth, hath a cradle-bed
Where she gathereth sire and son,
And the old world's fathers are pillowed there,
Her children, every one!
And her cradle it hath a dismal name,
When riseth the banquet's din,
And pale is the cheek at dance or wine,
If a song of its sleep break in.

3.

But our Mother the Church hath a gentle nest,
Where the Lord's dear children lie,
And its name is sweet to a Christian ear,
As a motherly lullaby.

Oh the green churchyard, the green churchyard,
Is the couch she spreads for all;
And she layeth the cottager's baby there,
With the lord of the tap'stry hall!

4.

Our Mother, the Church, hath never a child
To honor before the rest,
But she singeth the same for mighty kings
And the veriest babe on her breast;
And the bishop goes down to his narrow bed
As the ploughman's child is laid,
And alike she blesseth the dark-browed serf
And the chief in his robe arrayed.

5.

She sprinkles the drops of the bright new-birth
The same on the low and the high,
And christens their bodies with dust to dust,
When earth with its earth must lie;
Oh, the poor man's friend is the Church of Christ,
From birth to his funeral day;
She makes him the Lord's, in her surpliced arms,
And singeth his burial lay.

6.

And ever the bells in the green churchyard
Are tolling, to tell ye this;
Go pray in the church, while pray ye can,
That so ye may sleep in bliss.
And wise is he in the glow of life
Who weaveth his shroud of rest,
And graveth it plain on his coffin-plate,
That the dead in Christ are blest.

7.

I never can see a green churchyard
But I think I may slumber there,
And I wonder within me what strange disease
Shall bring me to homes so fair;

And whether in breast, in brain, or blood,
There lurketh a secret sore,
Or whether this heart, so warm and full,
Hath a worm in its inmost core.

8.

For I know, ere long, some limb of mine
To the rest may traitor prove,
And steal from the strong young frame I wear,
The generous flush I love:
I know I may burn into ashes soon,
With this feverish flame of life;
Or the flickering lamp may soon blaze out,
With its dying self at strife.

9.

And here—I think—when they lay me down
How strange will my slumber be,
The cold cold clay for my dreamless head,
And the turf for my canopy;
How stilly will creep the long long years
O'er my quiet sleep away,
And oh, what a waking that sleep shall know,
At the peal of the Judgment-Day!

10.

Up—up from the graves and the clods around
The quickened bones will stare;
I know that within this green churchyard
A host shall be born to air;
A thousand shall struggle to earth agen,
From under the sods I tread:
Oh, strange—thrice strange, shall the story be
Of the field where they lay the dead!

11.

Oh, bury me, then, in the green churchyard,
As my old forefathers rest,
Nor lay me in cold Necropolis,
'Mid many a grave unblest;

I would sleep where the church-bells aye ring out;
  I would rise by the house of prayer,
And feel me a moment at home, on earth,
  For the Christian's home is there.

12.

I never loved cities of living men,
  And towns of the dead I hate;
Oh let me rest in the churchyard then,
  And hard by the church's gate;
'Tis there I pray to my Saviour Christ,
  And I will, till mine eye is dim,
That, sleep as I may in this fevered life,
  I may rest, at last, in Him.

APPENDIX B.

LIST OF WARDENS AND VESTRYMEN.—PERIOD OF CONTINUANCE IN OFFICE.

* indicates "still in office."

Alburtis, Joseph, 1755–1767.
Baldwin, Isaac, 1763–1765.
Baldwin, George, 1784–1787.
Barroll, W. H., 1835–1837.
Brown, John, 1749–1754.
Berrian, William, 1860–1861.
Bedell, John, 1840–1863.
Carman, Samuel, 1789–1817.
Carman, Stephen, 1820–1824.
Clowes, Ed. A., 1825–1831.
Clowes, Thomas, 1787–1824.
Clowes, John, 1829–1838.
Clowes, Wm. J., 1837–1839.
Clowes, Th. H.,* 1877
Cornell, John, 1736–1743.
Cornell, William, 1736–1741.
Dorland, John, 1745–1749.
Denton, Charles, 1840–1878.
Dannat, W. H., 1861–1866.
Gildersleeve, James, 1799–1834.
Gildersleeve, Jona'n, 1849–1863.
Haugewout, Leffert, (Lefferts,) 1746–1788.
Hewlett, Richard, 1783–1786.
Hewlett, George, 1786–1818.
Hewlett, Benjamin, 1788–1809.
Hewlett, Richard, Jr. 1816–1834.
Hewlett, Benj., Jr., 1818–1825.
Hewlett, John J., 1828–1835.
Hewlett, Samuel, 1849–1868.
Hewlett, Whitehead H., 1854–1857.
Hentz, John H.,* 1867
Jones, David R. F., 1825–1826.
Kissam, Joseph, 1751–1761.
Kissam, Daniel, 1788–1799.
Kissam, John, 1814–1819.
Lott, Hermones, 1811–1816.
Ludlow, George D., 1781–1781.
Martin, Sam'l, M.D., 1770–1791.
Marvin, Robert, 1739–1774.
Marvin, Harry H., 1836–1863.
Mitchell, William, 1809–1819.
Moore, John, 1797–1816.
Monroe, G. G., 1863–1864.
Mulford, Charles W., 1873–1877.
Onderdonk, Andrew, 1789–1797.
Onderdonk, Hen'y M.,* 1877
Peters, John, 1752–1779.
Pettit, Lewis, 1830–1857.
Pettit, Townsend B., 1857–1880.
Pine, Daniel, 1750–1762.
Pine, Richard, 1823–1829.
Pratt, Jonathan, 1768–1782.
Rhodes, William, 1837–1852.
Rockwell, James, 1764–1765.
Roebuck, Jarvis, 1782–1783.
Rushmore, Lewis, 1834–1860.
Searing, John, 1744–1745.
Seaman, Samuel L.* 1831,
Seabury, Robert S., 1863–1877.
Seabury, Adam,* 1877
Smith, Micah, 1736–1746.
Smith, Jacob, 1736–1745.
Smith, John, 1747–1749.
Smith, Joseph, 1737–1747.
Smith, James, 1763–1765.
Snedeker, Abraham, 1816–1820.
Snedeker, Isaac, 1819–1822.
Thorne, Richard, 1737–1763.
Thorne, Richard, 1795–1814.
Tredwell, Benjamin, 1739–1744.
Tredwell, Benjamin, 1837–1848.
Turner, James, 1766–1780.
Valentine, Jacob, 1864–1877.
Valentine, Samuel, 1826–1849.
Vannostrand, Cornel. 1765–1785.
Vannostrand, John, 1769–1770.
Vannostrand, Martin, 1780–1789.
Vannostrand, George, 1834–1849.
Walters, Henry, 1863–1873.
Watt, George, 1766–1784.
Webb, Edwin, M.D.,* 1862
Weeks, George, 1786–1795.
Weeks, Thos. W., 1825–1830.
Weller, A. N.,* 1880
Wetmore, Samuel, 1785–1787.
Willits, David B., 1852–1854.
Wood, James, 1751–1789.
Wood, Samuel, 1817–1828.
Willis, John,* 1878.

APPENDIX C.

PATENT AND CHARTER

OF

ST. GEORGE'S CHURCH, HEMPSTEAD,

GRANTED BY KING GEORGE II. IN 1735.

GEORGE THE SECOND, by the grace of God, of Great Britain, France and Ireland King, Defender of the Faith, &c.—TO all to whom these presents shall come, greeting: WHEREAS, We have been Informed by the Humble Petition of our Loving Subjects, the Rev. Robert Jenny, Rector, and John Cornell, William Cornell, Joseph Smith, Thomas Williams, Jacob Smith, and Richard Thorne, Esq., Micah Smith, Robert Sutton, James Pine, Sen., John Roe, Thomas Gildersleeve, George Gildersleeve, John Cornell, Jr., Peter Smith, Silas Smith, Joseph Thorne, Esq., Joseph Langdon, James Albertus, Thomas Lee, Robert Marvin, William Langdon, Daniel Hewlit, George Balden, Timothy Smith, Joseph Mott, Geradus Clowes, James Hugins, Jakamiah Mitchell, Peter Smith, Jr., Charles Peters, Richard Cornell, Jr., Thomas Cornell, Jr., William Cornell, Jr., and Isaac Germon, Inhabitants of the Parish of Hempstead, in Queens County, presented to our Trusty and well-beloved William Cosby, Esq., our Captain-General and Governour-in-Chief of our Provinces of New York, New Jersey, and Territories thereon Depending in America, Vice-Admiral of the same and Colonel in our Army, &c. That by the Countenance and Approbation of our said Governour they had lately by Voluntary Contributions Erected and Built a

Names of Petitioners.

New Church in the said Parish, and the same had Dedicated to the Service and worship of God, according to the Rites and Ceremonies of the Church of England as by law established, by the name of Saint George's Church, which Church they hold and enjoy, together with a parsonage House and Glebe Lands in the said Parish, but that for want of their being Incorporated they are not capable of Receiving or accepting such Donations as Pious Design'd persons were or may be disposed to give unto them, or of purchasing any Lands or Tenements for the use of the said Church, or of Transacting and carrying on the affairs and business thereof in such advantagious and beneficial manner as otherwise they might do: Wherefore, to the End the said Petitioners and their Successors may be Secured in the quiet and peaceable Possession and enjoyment of the said Church, Parsonage and Glebe Lands, and also erected and made a Body Politick and Corporate, the better to manage and carry on the affairs and business of the said Church to and for the Glory of God and the pious uses intended thereby, they prayed our Royal Grant and Confirmation of the said Church, Parsonage and Glebe Lands, and that they and all other the Communicants of the said Church may be Incorporated into a Body Politick and Corporate in Deed, fact and name, by the name and Stile of the Rector and Inhabitants of the Parish of Hempstead, in Queens County, on Long Island, in Communion of the Church of England as by law established: And that, as such and by that name they and their Succcssors may have, hold, use, occupy and enjoy all the Rights, benefits, advantages, privileges, immunities and appurtenances as are usually held and enjoyed by any parochial Church within the Realm of England, and we being willing to give all due encouragement and promotion to the pious intentions of our said Subjects and to grant this their reasonable request in that behalfe made: KNOW YE, that we of our Especial Grace, certain knowledge and meer motion, HAVE made, Ordained Constituted and Declared, and by these presents for us, our Heirs and Successors, DO make, Ordain, Constitute, Grant and Declare, That the said Robert Jenny, John Cornell, William Cornell, Joseph Smith, Thomas Williams, Jacob Smith, Richard Thorne, Micah Smith, Robert Sutton, James Pine, Sen., John Roe, Thomas Gildersleeve, George

Church built and glebe occupied, but no Incorporation, but needed.

Petition for Incorporation considered.

Title.

Privileges asked.

Names of Incorporators.

Gildersleeve, John Cornell, Jr., Peter Smith, Silas Smith, Joseph Thorne, Joseph Langdon, James Albertus, Thomas Lee, Robert Marvin, William Langdon, Daniel Hewlitt, George Balden, Timothy Smith, Joseph Mott, Geradus Clowes, James Hugins, Jakamiah Mitchell, Peter Smith, Jr., Charles Peters, Richard Cornell, Jr., Thomas Cornell, Jr., William Corneli, Jr., and Isaac Germon, and the rest of the Communicants of the said Church in the Parish of Hempstead aforesaid, be, and they and their Successors, Communicants of the said Church, shall be from time to time and at all times forever hereafter a Body Corporate and politick in Deed, fact and name, by the name of the Rector and Inhabitants of the Parish of Hempstead, in Queens County, on Long Island, in Communion of the Church of England as by law established, and them and their Successors, Communicants of the said Church, by the name of the Rector and Inhabitants of the Parish of Hempstead, in Queens County, on Long Island, in Communion of the Church of England as by Law established, One Body Politick and Corporate in Deed, Fact and name, really and fully we do for us, our Heirs and Successors, Erect, make, Constitute Declare and Create by these presents: And that by the same name they and their Successors shall and may have perpetual Succession, and shall and may be responsible and Capable in the Law to Sue and be Sued, to Implead and be Impleaded, to Answer and be Answered unto, to Defend and be Defended in all Courts and Elsewhere in all and Singular Suits, Causes, Quarrels, matters, Actions, Demands and things, of what nature or kind soever. AND ALSO, that they and their Successors by the same name be and shall be forever hereafter Capable and able in the Law to take, Accept of, Acquire and purchase, Receive, Have, Hold and Enjoy in fee forever, or for Life or Lives, or for Years, or in any other manner, any messuages, Buildings, Houses, Lands, Tenements, Hereditaments and Real Estate, and the same to Lease or Demise for one or more years, or to Grant, Alien, Bargain, Sell and Dispose of for Life or Lives or forever, under certain yearly rents: AND also to accept of, take, possess and purchase any Goods, Chattels or personal Estate, and the same to Hire, Lett, Sell or dispose of at their Will and pleasure, and all this as fully as any other Corporation or Body

Decree of Incorporation.

Perpetual Succession.

Maintain Suits.

Rights to hold and dispose of real estate.

politick within that part of our Kingdom of Great Britain called England, or this our Province of New York may Lawfully Do: PROVIDED, That such messuages and Real Estate as they or their Successors shall have or may be entitled unto shall not at any one time Exceed the Yearly Rent of Two Hundred Pounds, Current Money of our said Province, over and above the Church and the Ground on which the same stands, and Parsonage and Glebe Lands hereinafter mentioned. AND FURTHER, we do will and Grant that the said Rector and Inhabitants and their Successors shall and may Forever hereafter have a Common Seal to Serve and use for all matters, causes, things and affairs whatsoever, of them and their Successors, and full power and Authority to break, alter, Change and New-make the same or any other Common Seal from time to time at their will and pleasure as they shall think fit. AND FURTHER, We Will and Ordain and by these presents for us our Heirs and Successors, Do Declare and Appoint that for the better Ordering and managing the Affairs and Business of the said Corporation, there shall be One Rector or Parochial Minister of the Church of England as by Law Established, duly Qualified for the Care of Souls; Two Church Wardens, and a number of Vestry Men from time to time Constituted, Elected and Chosen in Manner and form as is hereafter in these presents Expressed: Which Vestry Men, or the Major part of them, and the Two Church Wardens, or one of them together with the Rector for the time being, shall apply themselves to take care for the best Disposing, Governing and Ordering the General Business and affairs of and concerning said Church and of and Concerning all Such Lands, Tenements, Hereditaments, Real and personal Estate as shall or may be acquired as aforesaid ; and for the better Execution of our Royall will and pleasure herein, we do for us, our Heirs and Successors, Assign, name, Constitute and Confirm the said Robert Jenny to be the present Rector or Parochial Minister of the said Church and Parish dureing his Natural Life and Residence in the same Parish ; and the said John Cornell and Micah Smith to be the present Church Wardens of the said Church; and the said William Cornell, Jacob Smith, Richard Thorne, James Pine, Joseph Smith, Robert Sutton, Robert Marvin, Thomas Wil-

Limit of income from real estate.

Church Seal.

Rector.

Church Wardens.

Duties of the Vestry.

Rector, Church Wardens, and Vestrymen appointed.

liams, together with John Syron and Benjamin Tredwell, to be the Vestrymen of the said Church; which said Church Wardens and Vestry Men are to Continue in the said Several Offices During their Respective Life-times, or untill others be duly Chosen in their Rooms in such mannour as is hereinafter expressed; they, the said Church Wardens and Vestry Men hereby appointed, having been the Managers and been at great Trouble, Loss of time and Expense in Carrying on the work and building of the said Church.

Term of service.

AND FURTHER, we do will, and by these presents for us, our Heirs and Successors, Do Ordain, appoint and direct that the Rector of the said Church for the time being or in his Absence by Sickness, one Church Warden for the time being by Consent of the Rector shall and may from time to time upon all Occasions Assemble and call together the said Church Wardens or one of them and Vestry Men for the time being or the Greater Number of them to Consult, advise and do the Business and affairs of the said Church and to hold Vestrys for that purpose, and in Case it should so happen that there should be a vacancy of a Rector, or that the Rector for the time being should absent himself from his said Parish, then and in either of Such Cases during such vacancy or absence, the Church Wardens for the time being or one of them may call and hold such Vestrys as the Rector might Do. AND FURTHER, our will and pleasure is and we do for us, our Heirs and Successors Establish, appoint and Direct That after any Four of the said Vestry Men hereby appointed as Vestry Men as aforesaid shall happen to Dye, be removed, or refuse to act as such, then that the Number of Vestry Men of and for the said Church forever thereafter shall not consist of any more or greater number than Six, and after the said number hereby appointed Vestry Men shall be so Reduced to Six, then and in such case if any of the said number shall happen to Dye, be Lawfully removed, or voluntary remove themselves, or refuse to act as aforesaid, then the number of such Vestry Men so Dying, removeing or refuseing to act shall be Chosen and made up out of the Communicants of the said Church by the greater vote of the Communicants of the said Church and of the Petitioners herein before particularly named, and that always within

How called together.

Number of Vestrymen.

one month after such Dyeing, Removal or Refusal aforesaid, and this so long as any of the said Six Vestry Men shall Live or remain of the Vestry ; and in case the present Church Wardens, or either of them, or the Church Wardens for the time being, or either of them, shall happen to Dye, remove or refuse to Act in the office of Church Wardens, then and in such Case the said Office shall be filled and supplyed out of the number of the Vestry Men then being by the Greater Vote of the Vestry and Petitioners aforesaid, and that within One Month after such Vacancy. AND FURTHER, our will and pleasure is and we do for us, our Heirs and Successors Establish, appoint and Direct that from and after the Death, Removeal or Refuseal to act of the several Vestry Men herein before named and appointed Vestry Men as aforesaid, then and from thenceforth the Choice as well of the Vestry Men as of the Church Wardens for the said Church shall be annual, and that Yearly, Once in the Year forever thereafter, that is to say, on Tuesday in Witsunweek in every year, at the said Church, the Communicants of the said Church for the time being, or the Major part of them then present, shall Elect, Chuse and appoint Two of the Communicants of the said Church to be Church Wardens and Six other Communicants of the said Church to be Vestry Men for the Ensueing year, which Church Wardens and Vestrymen so Chosen and hereafter to be Chosen, shall Immediately Enter upon their Respective Offices from the Respective times they shall be so Chosen until other fit persons be respectively Elected in their respective Rooms and places, and Shall and by these presents have full power and Lawful Authority to Do, Execute and perform their Several and respective Offices in as full and ample manner as any Church Wardens or Vestry Men in that part of Great Britain called England or this Province have or Lawfully may do; and if it shall happen that any or either of the said Church Wardens and Six Vestry Men (so to be annually Elected after the Death or removal of the present Vestry Men as aforesaid) shall Dye, or be removed, or deny, refuse or neglect to Officiate in the said Respective Offices of Church Wardens and Vestry Men before their or either of their time for serving therein be Expired, then and in every such case it shall and may be Law-

Vacancies. How filled.

Annual election of Vestrymen.

Filling vacancies.

full to and for the Communicants of the said Church for the time being or the Major part of them to proceed in manner aforesaid and make a new Election of one or more of their Communicants in the Room or place of Such Officer or Officers so Dying, or removeing, or denying, refuseing or neglecting to Officiate in his or their Respective Office or Offices as aforesaid, and so as often as the case shall happen or require. AND we Do for us, our Heirs and Successors Declare and Grant that the Patronage, Advowson, Donation or presentation of and to the said Church and Parish after the Decease or removal of the said Robert Jenny, the present Rector thereof, or next avoidance thereof, shall appertain and belong to and be hereby vested in the Church Wardens and Vestry Men of Saint George's, in the Parish of Hempstead aforesaid, for the time being, and their Successors forever or to the Major part of them, whereof One Church Warden always to be one. AND WE do Give and Grant by these presents to the said Rector and Inhabitants of the Parish of Hempstead, in Queens County, on Long Island, in Communion of the Church of England as by Law Established, that the said Robert Jenny, the present Rector of Saint George's Church aforesaid, and his Successors the Rectors or Ministers of the said Church, for the time being shall have and Receive the Sum of Sixty Pounds Yearly, to be assessed, Leveyed, Collected and paid by the Inhabitants of the precinct or Parish of Hempstead, in Queens County aforesaid, for and towards the maintenance provided for by Two Acts of Assembly in our said province, the one entitled AN ACT for setling a Ministry and raising a maintenance for them in the City of New York, Counties of Richmond, Westchester, and Queens County, and the other entitled An Act for the better Explaining and more effectual putting in Execution the former act. AND our further will and pleasure is That it shall and may be Lawfull to and for the present or any other succeeding Rector of the said Church at a Vestry or meeting by and with the Advice and Consent of the Major part of the Members then present, to nominate and appoint a Clerke, Sexton or Bellringer to and for the said Church, also a Clerke and Messenger to serve the said Vestry at their meetings, and such other under Officers as

Rights vested in Church Wardens and Vestrymen.

Rector's salary.

Clerk, Sexton, Bellringer, &c.

they shall stand in need of, to remain in their respective offices so long as the said Rector, Church Wardens and Vestry for the time being or the Major part of them shall think fit. AND WE do further of our Especial Grace, certain knowledge and meer motion, Give and Grant unto the said Rector and Inhabitants and to their Successors forever, That the Rector, Church Wardens, or one of them, and Vestrymen of the said Church for the time being or the Major part of them in Vestry shall have and have hereby Given and Granted unto them full power and authority from time to time and at all times hereafter, to make, Ordain and Constitute such Rules, Orders and Ordinances for the Good Discipline and weal of the members of the said Church and Corporation, as they or the Major part of them shall think fit, so that those Rules, Orders and Ordinances be not repugnant to the Laws of that part of our Kingdom of Great Britain called England, or of this our Province, but as near as may be agreeable thereto, which Rules and Orders shall be from time to time fairly entered in a Book or Books to be kept for that purpose. AND FURTHER KNOW YE, that we of our more abundant Grace, certain Knowledge and meer motion, HAVE Given, Granted, Ratified and Confirmed, and by these presents for us, our Heirs and Successors, Doe Give, Grant, Ratifie and Confirm unto the said Rector and Inhabitants of the Parish of Hempstead, in Communion of the Church of England as by Law Established, and their Successors, ALL That the said Church and Ground on which the same stands, and which Doth belong to the same, containing in the whole Halfe an acre of Land. AND ALSO all that Parsonage House and Land commonly called the Parsonage Home Lott, situated and being in the Townspott of Hempstead aforesaid, now in the possession of the said Robert Jenny, containing about Three acres and a half of Land, to and for the use of the said Robert Jenny and his Successors for ever Rectors of the said Church: TO HAVE AND TO HOLD all and singular the Premises aforesaid with the appurtenances unto them the said Rector and Inhabitants of the Parish of Hempstead, in Queens County, on Long Island, in Communion of the Church of England as by Law Established, and their Successors, TO their only proper

Vestry to make rules, orders, &c.

Giving land on which Church stands.

Giving Parsonage lot.

How to be held.

use and behoofe for ever ; TO BE HOLDEN of us, our Heirs and Successors, in free and Common Socage as of our Mannor of East Greenwich, in the County of Kent, within that part of our Kingdom of Great Britain called England : YIELDING, Rendering and paying therefore Yearly and every Year for ever unto us, our Heirs and Successors, on the Feast Day of the Annunciation of the Blessed Virgin Mary, at our City of New York, the Annual Rent of One Shilling, Current Money of our said Province, in lieu and stead of all other Rents, Dues, Duties, Services, Claims and Demands whatsoever for the premises. AND LASTLY, we Do for us, our Heirs and Successors Ordain and Grant unto the said Rector and Inhabitants of the Parish of Hempstead, in Queens County, on Long Island, in Communion of the Church of England as by Law Established, and their Successors, by these Presents, That this our Grant shall be Firm, Good, Effectual and available in all things in the Law to all Intents, Constructions and purposes whatsoever, according to our true intent and meaning herein before Declared, and shall be construed, reputed and adjudged in all Causes most favourable on the behalfe and for the best benefite and behoofe of the said Rector and Inhabitants of the Parish of Hempstead, in Queens County, on Long Island, in Communion of the Church of England as by Law Established, and their Successors, altho' express mention of the yearly value or certainte of the Premisses or any of them in these presents is or are not named, or any Statute, Act, Ordinance, Provision, Proclamation or Restriction heretofore had, made, Enacted, Ordained or Provided, or any other matter, cause or thing whatsoever to the contrary hereof notwithstanding. IN TESTIMONY whereof we have caused these our Letters to be made Patent and the Great Seal of our said Province of New York to be hereunto affixed, and the same to be Entered on Record in our Secretary's Office of our said Province, in one of the Books of Patent there remaining. WITNESS our said Trusty and well-beloved William Cosby, Esq., Captain-General and Governor-in-Chief of our Provinces of New York, New Jersey and Territories thereon Depending in America, Vice-Admiral of the same and Colonel in our Army, &c., in, by and with the Advice and Consent of our Council of our said

Rental therefor.

Re-affirming grant.

Province of New York, at our Fort George in our City of New York, the twenty-third Day of July, in the Ninth year of our Reign, and in the year One Thousand Seven Hundred and Thirty Five.

FRED'K MORRIS, D. Sec'ty.

ENDORSEMENT ON THE BACK AS FOLLOWS :

New York, Sec'ty's Office, October 13th, 1735.

I hereby certify that the within patent is recorded in one of the Books of record remaining in the Sec'ty's office for the Province of New York, entitled (Patents begun June the 8th, 1731,) in fo. 190, and continued thence to page 202, Inclusively, and that there are no raisures nor Interlineations that were made either in the Ingrossing of the within patent before the passing of the great Seal thereto, or in the recording of the same, but what are taken notice of in a Memorandum for that purpose made at the Bottom of Record. The Original and the Record thereof having been carefully examined by FRED'K MORRIS, D. Sec'ty.

INDEX.

PAGE

Alburtis, Joseph 287
Albertus, James..... 49
Alden, John, ancestor of Rev. Mr. Seabury 88
Allen, Henry 93
Allen, Mrs. 93
Allen, Philip 93
Allgeo, David... 97
Archdale, Captain, disorderly acts of his officers complained of..... 133
Angevine, Miss A. E., thanks of Vestry to.. . 262
Angevine, Lewis 264

Baldwin, Isaac 287
Bartow, Rev. Mr. letter of 25
Barroll, W. H. ..241, 287
Baptism, Joseph Cheesman and eight children. 104
Baptist, Rev. Mr Seabury deserves the title 105
Baptists in Hempstead .. 57
Barnum, Peter C. 264
Baldwin, George....145, 287
Bethpage... 57
Barry, William J..... 201
Barr, Rev. David E..... 255
Beach, Rev. Dr... ..194, 196
Bedell, John.... .. 259, 287
Betts, Rev. Beverly R.... 246
Berrian, William..... 287
Berrian, Mrs. Sarah A., bequest of..... 219

PAGE

Bequests to Church 205, 216
217, 219
Bishop, the desire to have one in America. 101, 119
120, 184
Bissett, Rev. Mr..... 194
Bloomer Rev. Mr..... 165
Bletsoe, Rev. Dr.... . 180
Books given to the parish 35
Brown, John 97, 287
Braintree, Mr. Vesey, born in 18
Brookhaven, petition for a missionary..... 123
Breuninghausen, E. W. . 264
Bruce, Rev. Vandervoort. 246
Brooks, David 146
Brush, Rev. William P. 4, 274
Burials, recording of began 204
Burial ground, 47, additions to. 107, 214, 247, 261

Cary Ordination, excitement..... 256
Carman, Stephen 287
Carman, Frederick Z.... 255
Carman, Samuel..... 287
Carmichael, Rev. Wm. M., D.D. Called to rectorship, 239; expenditures under, 240: parochial report of, 242; buries emigrants drowned,

PAGE

242; organizes church at Rockaway, 243; resigns parish, 249; sermon published at request of vestry. 250
Cathedral, Garden City.. 274
Children of Hempstead, wild and uncultivated. 34
Chandler, Rev. Dr. Thomas Bradbury 126
Charlton, Dr. John..... 195
Chancel, site of in old church. 61
Chancel, a recess built... 263
Church property,—parsonage, glebe, &c., whence derived (see Property, Church)..... 44
Church, built by gifts of congregation, 48. Its dimensions, 60 ; plan of it, 61; a drawing of it but recently found, 61; struck by lightning, 64; Closed for a time during the Revolutionary War, 125; British desire to use it for a 'granary,' 129; demolished and another built, 205; consecrated, 208. Seats declared free, 214; rented again, 228; part of glebe sold, 240; additions to church yard, 106, 247, 261; ballad on, 248, 283; recess chancel built, 263; roof slated, 264; organ bought, 264; new fence, 265 ; investments, 267. charter of incorporation petition for, 4, 8, 9; granted, 49; still in force, 51; inviolability sustained by case of Dartmouth College, 67; treated on by Judge Hoffman, 66; charters to other parishes, 66; Appendix 288
Christ Church, Philadelphia, Dr. Jenny's application for rectorship, 72 ; Bishop of London's letter to the Vestry, 74; Dr. Jenny invited to... 75
Christ Church, Oyster Bay, early history of, 57; resumption of services at 176
Clowes, Geradus, son of Samuel, Jamaica.... 49, 59
Clowes, William J.... .. 287
Clowes, Samuel.....59, 106
Clowes, Edward A..... 287
Clark, Hon. George....61, 64
Clark, Rev. J. P. F..201, 238
Clark, Daniel, Esq..... 264
Clowes, Mrs. Abigail, bequest..... 219
Clerk, Mr. Thomas pays the from his own salary, 37 : offices and duties of the, described, 156; first and last named person in this office..... 161
Clock, turret, purchased: cost, &c. 262
Clowes, Thomas 287
Clowes, Thomas H. .264, 287
Clowes, John.....227, 287
Cornbury, Lord, letter from 25
Cosby, Governor, attends consecration of St. George's Church, 62; his gifts to it.....63, 64
Cornell, John.....48, 93, 287
Cornell, Richard 49, 93
Cornell, Col..... 93
Cornell, Col. of the Rhode Island troops..... 127

PAGE
Cornell, William.....49, 287
Cooper, Simon..... 103
Cooper, Rev. Elias, chaplain 129, 194
Coles, Mr. and Mrs. John B..... 238
Coles, Mrs. William..... 264
Cow Neck.....57, 237
Coxe, Bishop, ballad on Church Yard..... 248
Cox, Rev. Samuel, D.D.....204, 269
Communion Plate, described..... 162
Communion Fund....173, 205 218
Confirmation, first in Hempstead 184, 186
Congregation, call Rector 142, 224, 251
Coppers taken in collections to be sold..... 161
Cummings, Rev. Archibald.. .....71, 72
Cutler, Rev. Dr. Timothy, President of Yale College, 88; letter commending Mr. Seabury. 89
Cutler, Rev. Dr. Benj. C. 259, 261
Cutting, Rev. Leonard, 110; transferred to Hempstead, 111; induction, 112; biography, 113; reports to Society, 115; experiences during the Revolutionary War, 124; letter describing, 134; leaves the parish, 137; subsequent offices and ministrations, 138; his family, 139; description of his person, 140; Mrs. Cutting, 139;
Communion Fund..... 173 205, 208

PAGE
Communicants, number in 1748. 96
Currency, Federal, when introduced 204
Crommeline, James..... 103
Cruger, Henry..... 103
Cruger, Telamon..... 103

Dannat, William H..264, 287
Dartmouth College case, as bearing on St. George's Charter..... 67
De Lancey, Cornet, disturber of worship..... 131
De Lancey, Chief Justice, 64
Denton, Charles.....264, 287
Debts, created, and how paid..... .. 247
Dissenters, their opposition to the parish.. .....34, 35
Docharty, Mrs. Prof. G. B..... 264
Dongan, Governor, 10, 11, 13
Drum, used to call congregation.... 34
Dudley, Governor..... 24
Duke's Laws, the..... 10
Dorland, John...94, 106, 287
Dorlin, Elias, 3rd..... 112

Election, postponed, an annual..... 231
Ellison, Richard, Esq.... 97
Empie, Rev. Adam, D.D. 200
Evans, Rev. Evan.....25, 26

Farquher, James, son of Dr. William.... 104
Farm at South, size, and whence derived, 53; part sold, 173; another do, 204; the remainder sold, 215; proceeds, how invested..... 216
Floyd-Jones..... 255
Fletcher, Governor, efforts

PAGE

to establish the worship of Church of England, 11; his agency in founding St. George's..... 13
Flushing, charter granted to..... 66
Frost, Thomas..... 104
Fulton, Robert, married a sister of Mrs. William Cutting..... 139
Funerals, recording of began..... 39
Funds, invested, 241; misapplied, 247; report against such proceeding..... 267

Garden City, Cathedral.. 274
Gas introduced into church..... 264
Gildersleeve, Asa, first recorded Baptism..... 38
Geer, Rev. W. M.....4, 182
Gildersleeve, Thomas, appointed catechist, 34, 47, 49 52, 60
Gildersleeve, George..... 49
Gildersleeve, James..... 287
Gildersleeve, Jonathan 260, 287
Glebe, building lots sold from, 240; the proceeds, how applied..... 247
Glen Cove, 58, 104; parish organized..... 234
Golden, Isaac..... 97
Greaton, Rev. James officiates at Huntington, his death..... 121
Grenel, David, Robert, and John..... 104
Grace Church, South Oyster Bay..... 254

Hart, Rev. Seth, called to be Rector, 103; his biography, 197; school,

PAGE

197; efforts to get funds for a new church, 213; consecration of, 208; sermon at consecration of, 209; resignation, 219; death..... 221
Hart, Rev. William H... 222
Hall, Rev. Richard D. called to be Rector, 224; biography, 225; peculiarities of the call, 226; salary, 227; Fourth of July commotion, 228; annual election postponed, 231; his labors, 232; small effects, 232; resignation..... 233
Hall, James, Choir master in 1803, salary..... 161
Harriman, Rev. Orlando, elected Rector, 252; instituted, 253; biography, 254; South Oyster Bay organized as a parish, 254; Oxford Tracts controversy, 256; Mr. Harriman resigns, 257
Harwood, Rev. Edwin, D. D..... 182
Harper, Philip, J. A..... 264
Haviland, Samuel..... 179
Heathcote, Governor..24, 255
Hempstead, origin of church in, 9; church and house built for the minister, 25; its situation and healthiness described, 32; population of the town in 1761, 102; population largely tories in the Revolutionary war 126
Hentz, John H..... 287
Herodotus quoted..... 3
Hewlett, Whitehead H.. 287
Hewlett, Benjamin....93, 287
Hewlett, George..... 287

	PAGE
Hewlett, Richard, 106, 145, 287	
Hewlett, Stephen	227
Hewlett, Daniel	49
Hewlett, John J.	287
Hewlett, Samuel, bequest 219, 260, 287	
Hewlett, Joseph, Rectory, at Rockaway	246
Hewlett, Mrs. Mary Ann (Moore)	187
Hicks, Philip	104
Hobart, Rev. J. H. call to, 192; brief Rectorship, 194; related to Rev. Jeremy Hobart,	195
Horsmanden, Judge	21
Hospital, St. John's, Brooklyn	282
Hogewout, Leffert, 93, 106, 112, 145, 279, 287	
Huntington, church built, 97; petitions Venerable Society, 98; the congregation at, 100; house and glebe purchased, 102; petitions for a missionary	123
Hubbard or Hobart, Rev. Jeremy, a house built for, by the town, 45; leaves Hempstead, 46; akin to Rev. (Bishop) J. H. Hobart	195
Hutton, Rev. Richard Graham	182
Hugins, James	49
Humphrey's History Prop. Society	24
Hymns, when introduced in the Church Service, 159; Dr. Smith's gratification at	159
Hyde, Edward Henry, grave in church-yard, and Bishop Coxe's ballad on	248
Invested Funds, 241, 247,	267
Independents inimical to the church	31
Induction of Rev. Mr. Thomas, 28; Rev. Mr. Seabury, 81; Rev. Mr. Cutting, 112; Rev. Mr. Moore	145
Islip, petitions for a missionary, 123; Rev. T. L. Moore sent there	150
Ireland, Rev. Mr.	194
Jarvis, Jacob, son of Benjamin	104
Jackson, John	106
Jamaica, Charter granted to	66
Jenks, Rev. W. A.	238
Jenney, Rev. Dr., 21; succeeds Rev. Mr. Thomas, 43; his reports to Ven. Society, 52, death of Mrs. J., 69; visits England, 70; applies to be Rector of Christ Church, Phil., 73; resigns St. George's, 75; his character, 76; degree of LL.D. conferred, 76; Inscription on tombstone	77
Jenny, Mrs., her death	69
Johnson, Rev. Evan M.	221
Johnson, Jacob	97
Jones, Gen. Henry Floyd	255
Jones, John	179
Jones, Elbert Floyd	255
Jones, David	179
Jones, Samuel	255
Jones, Judge Thomas, History of New York during the Revolutionary War.	127

PAGE

Jones, J. S. Jackson..... 255
Jecocks, Thomas, clerk in 1735..... 161
Jones, Jackson J..... 174
Jones, David R. Floyd.. 215 287

Keith, Rev. George 14, 21; extracts from journal, 22; letter from, 27;
Keble Thomas, school-master at Mosquito Cove... 58
Kellum, John 265
Kissam, Daniel, 93, 104, 106 112, 142, 169, 203, 287
Kissam, Joseph..... 93

Langdon, Joseph..... 49
Langdon, William 49
Land in front of parsonage, voted to care of Rector 174
Latham, William..... 93
Lawrence, William, son of Dr..... 104
Lee, Thomas 49, 93
Leaky, William, schoolmaster..... 121
Laing, William L., office and generosity 254
Lefferts, John, opens school at South of village, 122; resigns it, 123, 205; bequest of to St. George's..... 216
Lester, Gilbert..... 104
Lester, Benjamin..... 93
Lewis, Benjamin..... 93
Library Parish..... 266
Lowth, Bishop..... 151
Lott Hermones..... 287
Lowe, Mr. John, ordained at Hempstead..... 165
Littlejohn, Rt. Rev. A. N. D.D., LL.D. address of 185
Loyd, Cornet, a disturber of worship 131

PAGE

Ludlow, George D., a vestryman, refuses to act with the others, 131; his offices and career... 132 287

Mather, Rev. Increase... 14
Magens, Joachim, Melchier..... 104
Manhasset church built, 198; academy built, 200; Organized as a parish, 202; rectors of.... 204, 237
Mallaby, Rev. Thomas, 238, 272
Marcus, Rev. Moses..... 238
McNulty, Rev. Stephen A..... 274
March, John, Esq. gifts to church,.....63, 64, 78, 163
Martin, Josiah.....97, 127
Martin, Samuel, M. D., 128 145, 287
Marvin, Robert, 48, 94, 97, 106
McSparran, Rev. Dr., Rector of Narraganset church, influence of on Rev. Mr. Seabury, 88; letter of commendation, from..... 89
Marvin, Harry H..... 287
McIlvaine, Rev. Chas. P., afterward Bishop..... 232
Meinell, James..... 255
Milnor, Rev. Dr. James.. 232
Ministry, bill for settling a 12
Miller, William..... 264
McBrain, Mrs..... 264
Mills, Alexander, organ purchased of 264
Matthews, Mrs. Whitman 264
Middleton, Rev. Dr. J. C. 4 239
Mitchell, Uriah..... 93
Mitchell, John..... 93
Mitchell, Jacamiah..... 49
Monroe, George G..... 287

PAGE

Montressor, Henry..... 104
Moore, John 287
Moore, Thomas W. C. 163, 261 264
Moore, Bishop Richard Channing.... ...191, 194
Moore, Miss Elizabeth Frances 264
Moore, Rev. Dr. Benjamin (Bishop) 194
Moore, Rev. Thos. L. 137; called to be Rector, 142; Induction, 144; biography, 148; preaches in London, 149; Hon. Edmund Burke commends him, 150; appointed to Islip, 150; marriage; 152; participates in organizing Church in America, 152; Call to Halifax, 155; extent of his field of labor, 183; first confirmation, 184, 186; his death, 187; mural tablet, 188; portrait, 188; death of Mrs. Judith Moore, 240; their children, 189; death of the last one, 189
Moore, Rev. W. H., D.D. Call to Rectorship, 259; pleasant relations with Vestry, 261; improvements in church property. 265
Mott, Jacob 106
Mott, Joseph 49
Mott, John, Esq. 47, 60
Morris, Col., vs. Assembly bill 13
Morris, Governor..... 24
Mosquito Cove, (Glen Cove)..... ....58, 104
Music in the parish, 157; chants read, 160; no organ, 157; Hymns introduced, 159; changes in 160
Mulford, Charles W..264, 287
Myles, Rev. Samuel, King's Chapel, Boston, 19; theological teacher of Mr. Vesey 20

Neide, Rev. George L... 246
Newtown, St. James, charter granted 66
New Rochelle, petition from..... 24
Nichols, Governor, Richard... ..... 9, 10
Nichols, Gideon.....206, 280
Nichols, Gideon..... 264
Nichols, Mrs. Elizabeth, incidents of her life and death..... ... 278
Noble, Rev. Birdsey. G.. 200
Norton, William, Esq .. 264

Oakley, Jacob, F..... . 264
Onderdonk, Benjamin, of Hendrick..... 104
Onderdonk, Bishop B. T....204, 237, 239, 243, 253
Onderdonk, Henry, Jr. of Jamaica 4, 201
Onderdonk, Andrew..146, 287
Onderdonk, Mrs. mother of the Bishops 242
Ordination at Hempstead, first in New York 165
Onderdonk, Henry M.... 287
Ordronaux, Prof. John, M.D., Esq 273
Organ bought, subscribers 264
Oyster Bay, 24; church people, 57; Quakers at, 57; Dr. Jenney officiates at, 59; large congregation at, 102; Mr. Cutting officiates, 116; a "wild set" at, 122; ac-

PAGE

count of revival of church at..... 176
Oyster Bay, South, Grace Church, history of its organization, etc..... 254

Parish Register, date of beginning, 39; what it contains, 39; funerals, when first recorded in, 39
Parish Library,..... 266
Parish, its extent and boundaries, 13, note, and 57, 58; number of members 198
Parsonage, 25; when and by whom built, 45; repaired, 92; a new one, 171; land in front of given to care of rector. 174
Parsonage, South, a farm whence derived, 53; part of it sold, 173; still another part do, 204; remainder sold, 215.
Paff, George N..... 264
Petition for missionary from Hempstead 24
Pew rents abolished, 214; restored..... 228
Pelletrau, Rev. Charles.. 274
Pearson, Rev. Robert T.. 246
Peters, John.....93, 97, 287
Peters, Charles.....49, 93
Peters, Valentine H..... 97
Petit, Townsend B..... 287
Petit, Lewis 259, 287
Pine, Daniel.....93, 97, 287
Pine, Richard..... 225
Pine, James,..... ... .48, 49
Phillips, Rev. J. F..181, 238
Platt, Epenetus 106
Pintard, Captain, gift of silver plate, 161; hard usage from British, 162;

PAGE

his property adjoining church glebe..... 162
Potters, John.... 112
Postponement of an annual election..... 231
Porter, Rev. G. W., D.D. 271
Population of Hempstead in 1722..... 56
Provoost, Bishop, consecrated, 154; address of congratulation to, 154; his prejudice against Bishop Seabury..... 166
Property, Church, whence derived. 44 and 54; parsonage built, 45; Church built, 44; town property voted to church, 46; farm at south of Hempstead, 46; action of freeholders about church and glebe, 47; parsonage farm at south, 53; value of, 154; part sold, 173; do, 204; do, 215; proceeds of sale 216
Presbyterian effort to establish a congregation south of village, 121; the church in Hempstead used for military purposes..... 129
Presbyterians preached occasional in Hempstead, 52; controversy with the Independents for possession of church, 52, 56
Psalms, version of Sternhold and Hopkins... . 157
Prayer Book, presented by Queen Anu, still preserved, and described..... 164
Puritans of New England,

PAGE

efforts to oppose Church in Virginia, 14; also in New York 15

Ransom, Rev. Joseph.... 182
Ratoone, Rev. Mr.. .192, 194
Rierson, George... 112
Register, parish, long unsupplied, 36; a temporary resort, 38; one presented..... 39
Revolutionary War, disturbances in parish wrought by..... 123, 132
Rhodes, William....205, 225 227, 260, 287
Richards, Rev. Edmund, 182
Rockhall, Rockaway, builder, 128; painting there by Copely..... ... 128
Rockaway, Trinity Church, history of, 242; chapel consecrated.... 245
Rockwell, James... .104, 287
Roslyn, Trinity Church, History of... 268
Rushmore, Lewis 247, 260, 287
Rushmore, Benjamin F.. 264
Rye, Dr. Jenney called from, 43; charter..... 66

Sands, Rev. John Jackson 194
Sacrament Fund, 173, 205, 218
Sayres, Rev. Gilbert H., D.D..... 227
Sayres, Rev. Samuel W. 4, 242, 246
Schools inconstant, except those of the Venerable Society, 58; masters, how paid... 58
School-house at parsonage built, 103; sold..... 222
St. George's Church, dimensions, 60; consecrated, 62; gifts to, 63;

PAGE

gallery added, 96; taken down, and another built, 205; consecrated 208
St. Andrews, Staten Island, charter... 66
St. Peters, Westchester, charter..... 66
Seabury, Rev. Samuel, called to St. George's, 80; Induction, 81; Declaration, 83; biography, 86; goes to England, 88; Ordination, 90; characteristics as a preacher, 90; personal appearance, 91; attacked by a dissenting preacher, 99; extracts from his reports, 100; urges that a bishop be sent to America, 101; ministrations in Dutchess County, 101; his school, 103; many baptisms, 105, death and epitaph, 106; prize in a lottery, 107; his descendants. 108
Seabury, Mrs., survives her husband, provided with a home.. ....106, 118
Seabury, Rev. Samuel, Jr. (Bishop) first reference to in his father's correspondence, 96; petitions Society to supply vacancy at Hempstead, 109; describes the Hempstead parish, 110; his opponents, 166; loved at Hempstead..... 168
Seabury, Rev. Charles... 194
Seabury, Robert S...264, 287
Seabury, Dr. Adam..112, 146
Seabury, Adam..... 287
Seabury, Henry P 264

PAGE

Searing, Samuel..... 93
Searing, James, M. D... 162
Searle, Cornet Charles, apologizes for outrage at Church..... 130
Seaman, Samuel L. 227, 253 260, 264, 287
Serring, John.....48, 287
Shelton, Rev. Dr. William..... 201
Sinclaire, Cornet, a disturber of worship... 131
Skillin, Edward..... 264
Smith, James.....93, 287
Smith, John..... 93
Smith, Timothy. 93, 112
Smith, Micah.....93, 94, 287
Smith, Joseph.....48, 93, 287
Smith, Peter, Senior..... 93
Smith, Isaac..... 106
Smith, Jacob.....48, 287
Smith, Rev. Dr. William to be Bishop 137
Smith, Rev. J. Carpenter, D.D 246
Smith, Israel..... ... 146
Smith, Mrs. Abigail, bequest. 217; Marriage, 280
Smith's History, vs. Gov. Fletcher..... 12
Snedeker, Abraham. 287
Snedeker, Isaac..... 287
South Oyster Bay, Grace Church..... 254
Society Propagation, 9,21; petition, 109; thanks to 112
Sparks, Rev. J.W. 274
Sprague, Dr. W., Episcopal Pulpit 113
Stanford, Thomas, Esq.. 261
Stearns, Rev. J 182
Stringham, James..... 227
Stringham, James..... 48
Stowell, Rev. Henry C... 255
Stewart, Alexander T. memorial to.....274

PAGE

Sutton, Robert..... 48
Sunday-school organized. 232

Taylor, John..... 104
Temple, Mr., Schoolmaster..... 71
Thomas, Rev. John, 25; induction, 28; correspondence with Ven. Society, 30; no register of his acts, 36; a temporary one, 38; his last letter, 40, date of death, 40; Wood's estimate of his qualities, 41; his will, 41; no tombstone, 41
Thomas, General Thomas, of Continental Army, grandson of Rev. Mr. Thomas..... 42
Thorne, Richard..48, 94, 287
Thrall, Rev. S. Chipman. 255
Totten's Lane, closed and added to church-yard 107
Townsend, Micajah 104
Townsend, Jotham..... 104
Townsend, Epenetus.... 104
Townsend, John..... 106
Townsend, Samuel..... 179
Townsend, Robert..... 179
Townsend, Edward M.... 181
Tredwell, Benjamin .48, 146, 287
Tredwell, Benjamin, 253, 287
Tredwell, Col. John..... 48
Trinity Church, New York, call to Mr. Vesey, 17; gift to St. George's 175 to Manhasset, 199; loan from St. George's, 216; repaid... 218
Trotter, William, Jr.... 181
Trustees of temporalities of the church chosen, 143, 147
Turnpike Stock bought.. 205, 218

PAGE
Turner, James 112, 287
Urquhart, Rev. William.. 29, 194
Valentine, Charles, of Jacob..... 104
Valentine, Samuel..225, 227, 253, 287
Valentine, Jacob..... 287
Vandewater, Rev. George R..... 182
Van Dyke, Rev. Mr..... 194
Van Nostrand, Cornelius 112, 145, 287
Van Nostrand, George, 227, 287
Van Nostrand, Martin, 145, 287
Van Zandt, Wynant..... 203
Vesey, Rev. William, 15; a communicant of Church of England, 20; called to Trinity Church New York, 20; Inducts Rev. Mr. Thomas..... 29
Vesey, Mr. William, of Braintree, Mass., fined for disregard of rules of Congregationalists..... 17
Vestries, Civil, vs. Ecclesiastical Vestry, 13; Vestrymen, list of..... 287
Virginia, Puritan efforts in 15

Watts, George...112, 145, 287
War, Revolution, signs of approach, 123; interrupts intercourse of missionaries with Ven. Society..... 124
Wardens and Vestrymen, list of..... 287
Waters, George G., Esq.. 264
Walters, Henry..... 264
Ward, Rev. C. W..... 182
Webb, Edwin, M.D. 264, 287
Weeks, George...112, 145, 287
Weeks, Thomas W...206, 225 287
Weller, A. N., Esq..... 287
Westbury..... 57
Wilberforce, Bp., quoted. 185
Willets, David B..... 287
Wheatley Village..... 57
Westchester, St. Peter's, charter..... 66
Whitfield, Rev. George, his career..... 119
Wilkins, Isaac..... 104
Willis, John..... 287
Wiggins, Daniel..... 104
Wheeler, Rev. Eli..... 200
Wood, James, 97, 112, 145, 287
Wood, Samuel, gifts to church.....163, 265
Wood, Abram.....227, 265
Wood, Stephen..... 205
Wooley, Misses Sarah and Elizabeth, bequests ... 219
Woodbridge, Rev. Sylvester, sermon against church right to property 250

Youngs, David J..... 181

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